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C O N F U C I U S.

VOL. I.

By J. MARSHMAN.

THE
W O R K S
OF
C O N F U C I U S ;
CONTAINING
THE ORIGINAL TEXT,
With a Translation.

VOL. I.

TO WHICH IS PREFIXED
A DISSESSATION
ON THE CHINESE LANGUAGE AND CHARACTER.

By J. MARSHMAN.

SERAMPORE :
PRINTED AT THE MISSION PRESS.
1809.

TO
THE RIGHT HONORABLE
LORD MINTO,
GOVERNOR GENERAL OF INDIA,
&c. &c. &c.

MY LORD,

I deem myself happy in having the honour of inscribing to your Lordship this first volume of the Works of Confucius. The Original Text of this ancient and amiable Chinese Philosopher, is now for the first time introduced to the English reader, in a form which it

is hoped will not only convey an idea of Chinese literature, but facilitate the acquisition of that most curious and difficult language, to which circumstances are daily giving importance and interest.

It has been observed by the late Sir W. Jones of illustrious memory, that it is to our French neighbours, we have been hitherto indebted for almost every effort to elucidate the language and literature of China. The interests of the English nation however, no less than its literary honor, seem to demand that we also should use our utmost exertions in cultivating this de-

partment of literature. The present volume, from the imperfections incident to a first attempt, will undoubtedly require your Lordship's candor: but these I shall not attempt to extenuate by alledging either the novelty or the difficulty of the attempt, as I have the satisfaction of knowing, that both these grounds of imperfection will be properly appreciated by your Lordship's acknowledged discernment and liberality.

Your Lordship's generous condescension in fostering and encouraging the study of the Chinese language in Bengal, was perhaps only what was to be expected from so enlightened

a friend of learning and the dearest interests of humanity; but I must be permitted to mention, that I have peculiar pleasure in inscribing to your Lordship the present work, as, to your Lordship's liberal patronage it is chiefly indebted for having ever seen the light.

I have the honor to remain,

(My Lord,)

Your Lordship's most obliged,

And devoted, humble servant,

J. MARSHIMAN.

E R R A T A.

Page 17, Line 8, for "generally" read "sometimes."

— 21, —— the last line, for "firmness" read "instruction, &c."

— 27, —— 1., for "See-seu" read "the See, the Seu, &c."

— 29, —— 6, for do. read do.

— 32, —— 7, for "Hung" read "Nung."

— — — 2, from the bottom, for "kay" read "chooi."

— 38, —— 7, after *tan* read "trepidation, also o."

— 39, —— 3, for "be" read "became."

— 49, —— 14, for "mooh, to dive, &c." read "no complete character."

— 50, last line, for "Let small and great imitate this" read "In small and great affairs practise this."

— 51, —— 6, after "countenance" read "and demeanor."

— 61, —— 2, for "See-seu" read "See."

— 65, —— 4, for "see" read "~~say~~."

— 72, —— 12, for "quun, a ruler" read "tok, posterior."

— 74, last line, for "koo" read "jup."

— 95, —— 3, for "chhuk, to walk slowly, &c." read "no complete character."

— 97, —— 2, for "It is difficult indeed. In performing his work the disciple undergoes hard labor," read "The manner is difficult: when the parent or master has work to perform, the disciple sustains the labor."

— 100, —— 2, for "(reason) like one ignorant. He is docile and gentle," read: "he appears like one ignorant; but he departs."

ERRATA.

- Page 101, line 9, after "give up," read "to depart."
- 110, — 12, after "Chou, good" read "impartial."
- 112, — 2, from the bottom, for "suppress" read "oppose."
- 124, — 5, for "when (they honor you) give them honor," read "in governing the people be vigilant."
- 125, — 15, for "fine, tender" read "lively, strong."
- 128, — 7, for "See, a book on government written by the emperor Chou" read "the *Seu* king which treats of *Chou's* government."
- 33, — 13, for "countries" read "dynasties." Also *dele* note

BOOK II.

- Page 161, Line 2, for "a country contiguous" read "posterior."
- 163, — 8, *dele* from line 8 to line 17, inclusive.
- 173, — 2, for "reigns" read "dynasties."
- 183, — 7, for "mandarine" read "sovereign"
- 192, — 8, for "generally" read "sometimes."
- 213, — 8, for "their desire, do not disregard it," read "their determination to disregard your advice."

BOOK III.

- Page 258, Line 9, after "described him" read "as."
- 260, — 1, for "the people" read "himself."
- 296, — 8, for "anxious" read "afraid."
- 367, — 4, for "truce" read "piece."

BOOK IV.

Page 438, Line 2, for "thee" read "thou."

— 490, — 6, for "the ruler of" read "a ruler in."

— 512, — 6, for "the son of the king of the *Chou* country" read "the uncle of *Mun-wong*, the founder of the *Chou* dynasty"

— — — 9, for "the king of the *Chou* country" read "the grandfather of *Mun-wong*."

— — — 12, for "subjugate the *Syong* country for his eldest son," read, "overturn the *Syong* dynasty."

— — — 17, for "kingdom" read "government."

— 513, — 1 for "conquered, the kingdom" read "overturned the dynasty."

— — — — dele comment from line 4 to line 13 inclusive.

— 560, — 10, for "being" read "were."

— 568, — 2, for "time of *Thong*'s bequeathing the kingdom to *Gnee*" read "dynasties of *Thong* and *Gnee*."

— 569, — 2, for "a side" read "time."

BOOK V.

Page 592, line 5, after "does" dele "not."

— 637, — 8, for "a peasant" read "a single person."

— 671, — 10, for "light green" read "purple;" for "deep red" read "scarlet."*

* The reader, in correcting these errata, will find that several of them are emendations of the Translation. As this volume has been nearly eighteen months in the press; the close manner in which the Translator found it necessary to examine both the original work and the commentators during this period, combined with certain additional helps rendered

*The reader is desired to correct also the following errata in the
Names of the Characters.*

Page,	Line.	Page.	Line.
47,	4, for <i>haou</i> read <i>hoo</i> .	300,	1, for <i>ya</i> read <i>mun</i> .
96,	8, for <i>uk</i> read <i>suk</i> .	—	2, for <i>mun</i> read <i>ys</i> .
111,	5, for <i>gne</i> read <i>gnee</i> .	311,	3, for <i>me</i> read <i>mee</i> .
127,	4, for <i>chee</i> read <i>ee</i> .	314,	2, for <i>shee</i> read <i>see</i> .
142,	2, for <i>kho</i> read <i>ho</i> .	316,	2, for <i>fow</i> read <i>tou</i> .
152,	6, for <i>noo</i> read <i>hoo</i> .	321,	5, for <i>quin</i> read <i>ee</i> .
159,	2, for <i>che</i> read <i>chee</i> .	—	5, for <i>ee</i> read <i>see</i> .
191,	7, for <i>khon</i> read <i>koon</i> .	325,	5, for <i>gnn</i> read <i>gnin</i> .
197,	3, for <i>uk</i> read <i>keu</i> .	326,	2, for <i>mun</i> read <i>mung</i> .
—	6, for <i>keu</i> read <i>uk</i> .	329,	7, for <i>hee</i> read <i>see</i> .
214,	1, for <i>sos</i> read <i>sao</i> .	420,	6, for <i>umn</i> read <i>mun</i> .
211,	13, for <i>moi</i> read <i>noi</i> .	443,	3, for <i>phung</i> read <i>hoong</i> .
285,	8, for <i>choow</i> read <i>hyau</i> .	673,	3, for <i>chhee</i> read <i>seu</i> .

rendered his acquaintance with the language when the last sheet was printed off, much superior to that which he possessed when the first was put to press. In these circumstances he should have deemed himself wanting in respect for the Public, had he sent the book forth without examining the translation anew; and no less deficient in candor had he concealed the few mistakes which he found therein. He has therefore corrected the translation in eight or nine instances, most of which occur in the first book, and arise principally from mistaking the ellipsis. That eight or nine mistakes of this nature should occur in translating so great a number of sentences, will, he presumes, excite little surprize in the minds of those who consider the nature of the Chinese language. The Translator has also to offer the same apology for the mistakes occurring pages 512 and 513 in the comment respecting the ancient dyn. sties of *Ha*, *Syong*, and *Chou*. It was not till he had nearly finished the fourth book, that he was able to obtain a clear and distinct idea of the Chinese Chronology, on which account he in several instances erroneously supplied the ellipsis by inserting "country or kingdom" after the names *Ha*, *Syong*, &c.

THE LIFE

or

CONFUCIUS.

Translated from the Chinese, and collected from his works.

THE See-khee says that *Khoong-chee's* proper name was *Hyaou** and his literary name *Choong-ni*. His ancestors were originally of the *Soong* country ; but his father, whose name was *Sook-leong-gnit* was a mandarine of considerable rank in the kingdom of *Loo*.† His mother's name was *Gnan-see*. In the twenty-second year of *Syong-koong*, the sovereign of *Loo*, (the forty-seventh year of the

* The paternal name of the sage was *Khoong*, and his proper name *Hyaou* (or *Maou*, for the Chinese, through respect for ear to pronounce the real name). Chee, properly a son, is a term of respect originally applied, according to the Imperial dictionary, to a man possessing real virtue ; when added to *yaou*, a ruler, &c., it forms the appellation *qua-cher*, which, according to the same authority, is applied to a man eminent or complete in virtue ; and, in the following work, is translated, "the honorable man." *Hoo* or *Fieo*, lord, chief, &c. prefixed to *Chee*, forms an appellation usually given to a teacher and applied to Confucius by way of eminence. *Khoong-hao-chee*, therefore, or *Confucius*, is literally, "The Master, or Teacher, *Khoong*." See page 33. As this title, incorporated with his paternal name, is now current among Europeans as the sage's proper name, *Fieo*, or *Hoo Chee*, is sometimes rendered as a proper name in the following work, where it occurs as an appellation of the sage, although it really means, the great Master or Teacher, *Khoong-chee* is the sage's most common appellative.

† *Loo* is not the present kingdom of *Loo*, but, according to the Imperial dictionary, a part of the extensive province of *San-ting*, which in D' Anville's "Nouvel Atlas de la Chine," printed at Amsterdam, 1705, lies to the south-east of Pekin. *Loo*, and the other provinces around, seem at this time to have formed small independent states governed by their own princes, over whom the emperor's authority was little more than nominal.

cycle,) was *Khoong-chee* born in *Chhong-peng*, a town in the district of *Chhou*, of which his father was mandarine. This, according to Du Halde, was in the reign of *Ling-wong* (or *vang*, as he writes it,) the twenty-third emperor of the *Chou* (*Tcheou*) dynasty, and 551 years before the Christian Æra.

When quite a child, Confucius was modest, grave, and courteous in his deportment, and delighted in imitating, in his puerile way, the ceremonics of worship used in the temples. He was also exceedingly fond of enquiring into the nature of things, which inquisitive temper is said, in the following work, to have exposed him on a certain occasion to censure, when inquiring about the nature of things in his paternal temple.* At the age of fifteen he gave himself up to more serious studies,† making the maxims and examples of the ancient sages, the constant subjects of his contemplation. He acknowledges in this volume, that in his youth he was reduced to great straits, and that this gave occasion for his acquiring skill in horsemanship, archery, and various other arts.

When he was little more than twenty, he was appointed to superintend the distribution of grain ; and afterwards made super-

* "Chee entered the great temple. Frequently enquiring about things, one said, Who says that the son of the *Chhou* man understands propriety ? In the great temple he is constantly asking questions ! Chee heard, and replied, 'This is propriety.' B. ii. Ch. i. Sect. xv. (p. 175).

† "Chee says, At fifteen my whole desire was toward learning." (p. 72.)

intendant of cattle, in which employments he acquitted himself with great reputation. After some time however, he went into the *Chou* country, to profit from the instructions which *Laou-chee-tou-kwun*, an aged and celebrated teacher, then gave on manners and morals ; and on his return to his own country, soon found himself surrounded by a great number of disciples.

Chee-koong, the son of *Syong-koong*, being compelled in the twenty-fifth year of his reign, (and the twenty-first year of the cycle) to fly to the *Chhi* country, because his own kingdom *Loo* was in a state of insurrection, *Khoong-chee* himself, who was now thirty-five years of age, left *Loo*, and went into the *Chhi** country, where he was employed by *Kou cheu-chee*, a mandarine of the second order; and at length introduced to *Kung koong*, the petty sovereign of *Chhi*. This prince wished to bestow on *Khoong-chee* a place of high trust, but *An-juu*, his principal minister, dissuading him from it, he laid aside his design. Yet *Khoong-chee*, in the ensuing volume, praises this minister as a man truly virtuous, inasmuch as he was constant in his attachment to his friends.† After an absence of more than seven years, *Khoong-chee*, in the first year of *Tung-koong*, and the thirty-ninth year of the cycle, returned to his own country *Loo*. He was then in his forty-third year.

* This journey is referred to page 447, Book iv. Chapter i. Section xiii—where it is said, that being in *Chhi*, the sage was so delighted with the music there that for three months he knew not the taste of his meat.

† “*An-phang choong* is virtuous (i. e. constant) in his friendships : he long regards man.” See page 302.

We may here begin the Second period of the sage's life, which extends to his voluntary exile in the fifty-seventh year of his age, and embraces a period of thirteen years; during this time he had to contend with a wicked and powerful faction in his own country, over whom his virtue and wisdom at length completely triumphed, and placed him at the head of affairs, dispensing happiness around as a father and benefactor. *Qui-see*, the youngest of three brothers, and a mandarine of the same rank with the sage's father,* had at this time usurped all authority; and, some time after, his minister, *Yong-fhoor*,† raised an insurrection, set up for himself, and for a considerable time managed affairs in the most unjust and oppressive manner. This *Qui-see*, or more properly *Qui-suen-see*, and his two elder brothers, *Mung-suen-sce*, and *Sook-suen-sce*, formed the three houses whose pride the sage reprobates in Book iii. With the vanity, extravagance, and folly of these three brothers, the sage seems to have had perpetually to contend.

In this state of things, *Khoong-chee* declined all share in the management of public affairs;‡ and, retiring into obscurity, em-

* It is this man whom the sage reproves page 137, for affecting regal magnificence in retaining eight bands of music in his palace.

† This is the *Yong-fhoor* whom the sage was said to resemble in countenance; on which account his life was in danger from the resentment of the people of *Hong* to whom *Yong-fhoor* had rendered himself obnoxious.

‡ This throws light on a passage occurring page 126; where, to a person asking whether *Khoong-chee* filled the seat of a magistrate, the sage replies, that the exercise of virtue and filial piety constitutes the real magistrate.

ployed himself in revising, correcting, and arranging the *See*, the *Seu*, and the *Ly*, three of the five *king*, or classical books, held in the highest veneration by the Chinese, and by Du Halde termed their “*Livres Canoniques du premier Ordre.*” Disciples, however, flocked around him again in multitudes, whom he instructed with the utmost diligence and condescension. In the ninth year after his return, the thirty-seventh year of the cycle, and the fifty-first of his age, *Koong-san-put-gneu*,* a mandarine of *Pay*, raised great disturbances in *Loo*; upon which *Qui-see* called the sage to assist him with his advice and talents. The philosopher felt a strong desire to lend him his aid in this time of distress, notwithstanding his past conduct; but *Chee-loo*, a disciple of his, frequently mentioned in the following work, opposed it so strongly that he laid aside his design.

Soon after this, *Tung-koong*, the king of *Loo*, appointed Confucius mandarine of *Choong-too*, a small district: and, within a year, a reformation of manners was visible among the people in all the parts around. The sage was soon advanced to a higher station, and quickly after to one still superior. In the thirty-eighth year of the cycle, he concluded a treaty of alliance with the chief of the *Chi* country, who in consequence restored all the places he had taken from *Loo*.

* This mandarine is frequently mentioned in the second volume of this work.

In *Tung-koong's* fourteenth year, Confucius, who was now fifty-six years of age, accepted the office of chief minister of *Loo*, and discharged the various duties of his station with such ability, diligence, and impartiality, that in three months the affairs of *Loo* assumed a totally different aspect : peace and tranquillity were restored throughout the whole country, and every thing wore the appearance of prosperity and happiness.

The petty sovereign of the *Chhi* country, beholding the prosperous state of *Loo*, was filled with jealousy and envy ; and at length collecting a number of dancing girls, versed in all the arts of allurement, sent them into the country of *Loo*. The dissipated *Qui-see*, the ancient enemy of his country, and of the sage, gladly received them, and introduced them to the court : and feasting, excess, and riot, quickly turned the attention of both prince and people from the instructions of the sage, and the duties of morality and religion.* Every attempt to stem the torrent of vice and dissipation proving fruitless, *Khoeng-chee* at length quitted the scene ; and sought in the neighboring provinces of China, those who would lend a more willing ear to his instructions.

This introduces the Third period of Confucius's life, in which we behold the venerable sage wandering from province to pro-

* The annals of *Loo* place this unhappy revolution in morals and manners in the twelfth year of *Tung koong*.

vince for the space of nearly twelve years, exposed to poverty and insult, and often in the most imminent danger of his life. He first went into the *W_y* country, where he remained for some time in the house of *Gnan-chok-chou*,* the brother-in-law of *Chee loo*. From thence he went into the province of *Chun*,† where he found every thing so inimical to his views and wishes, that he quickly passed from thence to that of *Hong*. Here, however, the men of *Hong*, imagining him to be *Yung-fhoo*, the iniquitous minister of *Qui-see*, whom he very much resembled in countenance, detained the aged sage in confinement, and threatened to take away his life. It was on this occasion that he supported himself with those reflexions on Divine Providence which occur in Book v ‡ The men of *Hong* at length perceiving their mistake dismissed the philosopher unhurt.

Confucius after this returned to the *W_y* country again, and remained for some time at the house of *Kheu pak-yok*, a mandarine of the second order. It was here that he, at her earnest and repeated request, visited *Nam-chee*, the wife of *Lung-koong*, the sovereign of that country. This was the woman, respecting whom, *Chee loo*, his faithful and affectionate, but rash and precipitate

* *Mung chee* says, that it was the house of *Gnan-chou yauu*, in which the sage remained.

† It was from *Chun* that the sage so earnestly exhorted his disciples to retire, in the passage occurring page 318.

‡ " If heaven be displeased with this beautiful order of things, the successor of *Moo-wong* also dies, nor can he succeed in establishing this order among men. But if heaven be not disp'lease with this order of things, what can the men of *Hong* do to me?" See also Volume ii. Chapter vi.

pupil, was so displeased with him, that the sage was constrained to attest his innocence by appealing to heaven.

From *Wy* he departed to the province of *Soong*, from whence his ancestors originally came. Here *Hoon-khooi*, a mandarine who hated philosophy and all knowledge, attempted to kill the venerable sage ;† but was by some means prevented. Destitute of an asylum, he after this returned again to the *Chun* country, and remained in the house of *See-kun-cheng-chee*, where he continued three years, practising every virtue. From thence however he returned to *Wy*, where *Lung-koong* would gladly have employed him in the mandarineship ; but the jealousy of his other mandarines would not permit him.

About this time, the sage went westward, with the view of paying a visit to *Cheu-kan-chee* : but, coming to the river which parted the two districts, he was unable to obtain a conveyance over it, which compelled him to return again to the *Wy* country. Here he remained with *Khee-pak-yok*, till one day, *Lung-koong*, the sovereign of *Wy*, asking the sage respecting war, he made no answer, and the next day departed to the *Chun* country.

* See page 405.

† “ Chee says, Heaven hath implanted integrity within me : What is *Hoon-khooi* to me ? (i. e., What can he do to me ?” (Book iv. Ch. i. Sect. xxi. p. 470.)

Qui-hong-chee, or *Qui-see*, who had conducted affairs so long in *Loo*, died about this time ; but, before his death, he charged his son *Hong-chee* to send for the sage, and govern himself wholly by his counsels ; but *Hong-chee*, on the death of *Qui-see*, found the dislike of his chief officers to the sage so strong, that he was unable to effect his recall. He however sent for *Nim-khou*,* one of the disciples of Confucius, a man somewhat more to their taste. The philosopher, about this time, went into the *Chhai* country ; and from thence to *Chho*, where he remained for some time in the district of *Ip*. The petty sovereign of *Chho*, venerating his age and his wisdom, wished to give him a quiet asylum, and employ him to instruct his people. The envy of *Chee-si*, however, one of his principal officers, prevented his giving Confucius the encouragement due to his merit, and constrained him at length to dismiss him ; on which the venerable and aged sage departed again for the *Wy* country.

Tung-koong, the former sovereign of *Wy*, was now dead, and *Chup*, his grandson, had taken the reins of government.† This

* This is he whom the sage upbraids, page 269, for pretending he had not ability to observe his precepts although he approved them.

† See page 449. This is the *Chup* respecting whom *Che-koong*, at the instance of *Nim-khou*, enquired of Confucius, probably after his return from *Wy* to *Loo*.

young man was greatly attached to the sage, and wished exceedingly to detain him in the *Wy* country, in order to obtain his assistance in governing. But about this time a war broke out between the countries of *Loo* and *Chhi*, the management of which, *Hong-chee*, who seems to have succeeded to the authority and influence of his father *Qui-see*, committed to *Nim-khou*, the disciple of the sage, before mentioned. *Nim-khou* conducted the war with such ability and success, that he in a little time subjugated the *Chhi* country. This put an end to the influence of the *Chhi* faction in *Loo*, and enabled *Hong-chee* to restore the sage to his own country again. He, on the first invitation, left *Wy*, and returned to his native province *Loo*, after an absence of nearly twelve years. This event happened in the eleventh year of *Oi-koong*, and in the sixty-eighth year of the philosopher's age.

Yet even at last *Loo* did not avail herself of the talents of the sage. Such indeed was the state of things, that *Khoong-chee*, after his return, felt no inclination to engage in public affairs; but employed himself in completing the Chinese classics already mentioned.

About the fourteenth year of *Oi-koong*, Confucius wrote the *Chun-chou*, which is esteemed one of the five *king*. The next

year died in the *Wy* country, *Chee-loo*, the disciple so much esteemed by his master for his ardor of mind, and so often blamed for haste and inconsideration ; and the year after, namely, in the sixteenth year of *Oi-koong*, (in the fourth month,) his beloved master followed him, in the seventy-third year of his age. He was buried in his own province, near the river, on the east side of the palace of *Oi-koong*. His disciples mourned for him three years ; after which they all returned to their respective places of abode, except *Chee-koong*, who, erecting a small house over his beloved master's tomb, mourned for him three years longer.

Confucius had one son named *Pak-gnee*, who died before his father. His grandson, however, whose name was *Chee-see*, closely imitated the example of his grandfather, and became almost equally illustrious for knowledge and wisdom. He was instructed by *Chung-chee*, the most eminent of his grand-father's disciples who survived him : he compiled the *Choong-yoong*, from his grandfather's papers, and had for his pupil the famous *Mung-chee*, whose work forms the fourth of the *See-seu*, or the second order of the Chinese classics.

His disciples amounted to three thousand, among whom there were seventy-two who entered in the most intimate manner into

the doctrine^c and views of their master. Among these *Hooi*, or *Gnan-in*, whose death Confucius so pathetically laments in this volume, appears to have possessed the esteem of his master in the highest degree, on account of his superior proficiency in virtue and wisdom. The reader will often find the philosopher commanding him in this work for his docility and attention; his love of learning and virtue, and his contempt of poverty. After *Hooi*, the most eminent of the sage's pupils was *Chung-chee*. He had the principal hand in compiling this work, *Lun-gnee*: he also instructed Confucius's grandson, as before-mentioned, and seems to have been considered by his fellow-pupils as almost equal to the sage himself. Several of his sayings, as well as anecdotes respecting him, are interspersed in this volume; which were probably inserted by *Yaou-chee*, his fellow pupil, who assisted in compiling this work.

Among the other pupils of the sage mentioned in this volume, seven appear most prominent; namely *Chee-koong*, who expresseed such affection for the sage after his death: he appears to have been highly valued by his master;—*Chee-loo*, so much esteemed by the sage for his ardor and sincerity, and so often blamed by him for his rashness. He, on several occasions, served his country *Loo* in a military capacity, with great reputation, although the envy of *Mung-suen-see*, one of the three

brothers with whose vices the sage had to contend, prevented his rendering her that service which he desired ;—*Yaou-chee*, the coadjutor of *Chung-chee* in compiling the anecdotes and sayings of the sage, which are presented to the reader in these two volumes ;—*Nim-yaou* or *Nim-khou*, who was employed by *Qui-hong-chee*, and who ultimately procured the recall of his master to his native province ;—*Chee-ha*, commended by the sage for his acquaintance with the *See-king* ;—*Choy-gno*, and *Choong-koong*. The conversations of the sage with these pupils, principally on the social virtues, with their relation of his acts and sayings, constitute the substance of these two volumes ; which might therefore with propriety be termed “The life and sayings of the Chinese sage.”

We now come to the Works of Confucius. As the sage, however, so frequently refers to the classical books of the first order, generally termed by the Chinese, *kung*, or *king*, on account of their supposed excellence, it may not be improper previously to take a very brief view of them, particularly as he himself was the author of one of them, (the *Chun-chou*,) and if he did not compile the *Iy*, the largest of the other four, he so modelled it, that it might be truly esteemed his own work. These *king*, or classics of the first order, are Five in number ; the first of which is,

The UK-*king*, (by Du Halde termed the Y-*king*.) This work contains the Trigrams, or enigmatic lines of *Fo-hi*, said to be the first emperor of China. These consist of three lines, varied by one or more of them being broken in the midst. Two of these trigrams, forming six lines, are, in this work, placed in sixty-four different positions ; in the first position, the two upper lines and the sixth are broken in two ; in the second, only the fifth line is broken ; in the third position, the second, third, and sixth are broken ; and in the fourth, the second and third only. After each position follows a short sentence, and then a comment by Confucius, deducing from, or rather affixing certain ideas to, each of these positions. It is highly probable that these trigrams preceded the invention of the Chinese Characters, and that they were the first attempt to express in writing ideas relative to heaven, earth, man, &c. Only the trigrams, or broken lines, are ascribed to *Fo-hi* ; the sentences are supposed to be added by some one who lived prior to Confucius, and the explanatory observations, which form by far the greatest test, as well as the most intelligible, part of the work, by the sage himself. The work consists of three very thin 8vo. volumes, and is comprised in 208 pages. The sage was extremely fond of it ; his observations however, on what he conceived to be the ideas conveyed therein, probably constitute its most valuable part. One of my Chinese

assistants says, that he fully understands it ; but the only idea he affixes to it, is, that by studying it persons may be able to detect thieves, recover stolen goods, &c. &c.

The Second is the *SEU-king* (by Du Halde termed the *Chu*). *Seu* is the term commonly used to denote a book. This work is in reality a collection of records relative to the first four dynasties of the Chinese emperors : it is comprised in two small 8vo. volumes, which together contain 214 pages. It is divided into four parts, the first relates to the *Gnee* dynasty which includes only two emperors, *Gneu* and *Sun*;* (the *Yao* and *Chun* of Du Halde;) the former is said to have reigned seventy years, and the latter thirty-three. He was adopted by *Gneu*, on account of his superior virtues. Considerations of the same nature induced *Sun* to adopt *Ee* (the *Yu* of Du Halde) in preference to his own children. This part contains 24 pages. The second part treats of the dynasty of *Ha*, of which *Ee* was the founder. It is comprised in 20 pages. The third part treats of the dynasty of *Syong*, of which *Thong* was the founder ; and consists of 40

* The Chinese, on account of these two emperors being of two distinct families, often account them two separate dynasties. In this case *Gneu* is esteemed the founder of the *Thang* dynasty ; and the *Gnee* dynasty is esteemed as beginning and ending with the emperor *Sun*.

pages : this concludes the first volume. The second volume treats of the dynasty of *Chou*, founded by the famous *Moo-wong*, the son of the *Mun-wong* whom Confucius celebrates in the ensuing work by the name of *Chou*, and proposes as a model for his own imitation. This part occupies the whole of the second volume, which contains 130 pages. The study of this book, and the *See*, or the book of ancient poems, seems to have been the constant and delightful employ of Confucius ; and to have formed him in a great measure to that real greatness of mind which appeared in the whole course of his life.

The Third is the *SEE* : this word denotes poetry in general, and is probably applied to this work by way of eminence. The *See* is a collection of poems and odes, written, partly on men eminent for their virtues, or notorious for their vices, and partly on miscellaneous subjects. The first book opens with an ode in praise of the celebrated *Mun-wong*. These odes which are in number three hundred and eleven, Confucius selected from a great number of others which he judged of pernicious tendency. They are divided into six books, the first, which is the largest, contains a hundred and sixty odes ; the second, eighty ; the third, thirty one ; the fourth, a like number ; the fifth only four ; and the sixth five. These six books, however, the Chinese have divided into

thirty one smaller sections, the largest of which contains twenty one odes, and the smallest, four. They have further numbered the stanzas in each ode, and even the lines in each stanza. There is a considerable diversity of Measure in these odes, the lines containing from three to seven characters, which is the highest number of feet contained in one line. Four characters in a line however is their most common measure.—A great variety is also introduced into the Stanzas, some consist only of two lines, some contain four, others five, and some include eight.—In most of them a degree of Rhyme is observable, though greatly diversified; in some the first, third, and fourth lines harmonize; in others the first and the fourth; in others the third and the sixth. Some of these odes are of a most curious structure, and must have cost the author considerable pains. In several of those which consist of three stanzas, these three, (which, in the Chinese mode, are placed in perpendicular lines,) contain the same identical characters, varying only the third foot in the second line, (or the seventh in the couplet,) in which variation the point and beauty of the couplet chiefly consist. To such a pitch is this carried in some of them, that in an ode of three stanzas, each of which contains four lines of four feet each, the whole twelve lines have no more than eleven different characters! This work consists of four very thin volumes, all of which include only 318 octavo pages.

The *CHUN-CHOU*, written by the sage himself in his old age, forms the Fourth of the *king*. *Chun* denotes the spring, and *Chou*, autumn. Under these names the sage describes the affairs both prosperous and adverse, of the different petty states of which China was then composed, principally with reference to the kingdom of *Loo*. It embraces a period of 243 years, giving a succinct account of twelve kings of *Loo*, the last of which is *Oi-koong*, in whose fourteenth year it was written. This work consists of two volumes, and is comprised in 264 octavo pages.

The *LY*, or the *Ly-kuee*, is the Fifth, and the largest of these ancient works. It is divided into five volumes, each of which contains two books. *Ly* denotes reason, or propriety, as applied to dress, demeanor, conversation, &c. This book is a complete directory for propriety of behaviour on almost every occasion in life, both public and private. It is divided into forty-nine sections ; to enumerate the particulars of each however, would be tedious if not uninteresting : suffice it to say, that it contains instructions for the conduct of children and parents—of brothers, and the other social relations—of magistrates, both superior and inferior—of learned men, &c. &c. These instructions extend to behaviour at home and abroad—in the temples—when studying—when at leisure—at feasts—diversions—music—archery—in times of distress—mourning, &c. They refer to dress, particularly

at a time of mourning—to the different articles of dress—in the various seasons of the year, &c. These are illustrated by examples drawn from the behaviour of the celebrated *Mun-wong*, and other sages. *Mun-wong* is by some said to be the author of this work; but to me it appears much more probable, that Confucius himself, who is acknowledged to have compiled it, was in reality the author of it. As a great part of it is in the colloquial form, it seems probable to me, that the sage after having studied with intense diligence the maxims, examples, and manners, of these ancient sages, replied to the questions of his pupils on propriety of behaviour, &c. by relating some saying of theirs on these subjects, or some anecdote respecting them in order to enforce his own ideas. However, whether it was compiled thus, or from written documents then existing, the ideas and maxims of the ancient Chinese sages respecting life and manners, may be considered as concentrated in this work, which has probably contributed more towards forming the Chinese character, and giving the tone to their manners and morals, during these last two thousand years, than all the other classics united: perhaps it may not be too much to consider it as the basis on which the fabric of the present Chinese polity, manners, and government has been erected. Its bulk exceeds that of any two of the other works: as the five volumes contain nearly 700 pages. The whole of these five *king* are comprised in sixteen very thin volumes.

The Chinese classical books of the Second order, are those which they term the *SEE-SEU*, or, "the four books." These are generally termed the works of Confucius, although the fourth of them was written by *Mung-chee*, the pupil of the sage's grandson. They are as follows :

1. The *TAY-HOK*, a small treatise written by Confucius, principally for the use of rulers, and such as are employed in government, whom it instructs to qualify themselves for governing others by subduing their own passions and restoring reason to its pristine authority in the soul. *Tay* means great; and *hok* is either the verb to learn, or the substantive learning, according to the connexion. This work, although divided into ten chapters, is comprised in twenty octavo pages.

2. The *CHOONG-YOONG*, or "the Immutable Mean" (as Du Halde terms it), is the second in the *See-seu*. *Choong* denotes "the midst" and *yoong*, signifies "to use;" also way, mean, &c. This work therefore might be rather termed "the Path of Moderation." It describes the middle way, or the due government rather than the extirpation, of the passions, as the way by which a man may attain to perfection in virtue, and arrive at the summit of happiness. It was compiled from his grand-father's papers by *Chee-see*, the grandson of Confucius; and is comprised in

26 octavo pages; which are however divided into thirty-three sections. In the edition which the editor has, the *Choong-yoong* and the *Tay-hok* make only one volume.

3. The *LUN-GNEE* (the present work,) is the third of the *See-seu*. *Lun* signifies to speak or converse, and *gnee* to reply or answer. The work consists partly of conversations, and partly of detached maxims of the sage. It is said in the preface to the work to have been compiled by *Chung-chee* and *Yaou-chee*, two of the sage's disciples: it consists of two volumes, each of which contains five books, further divided into ten chapters; it is nearly three times as large as the two former works taken together; and, if we except the *Chun-chou*, is the principal work of the sage, particularly as,

4. The Fourth of these was written by *Mung-chee*, one of the disciples of the sage's grandson. It consists of conversations between *Mung-chee* and *Lyong-wy-wong*, a petty sovereign. It is however held by the Chinese in equal estimation with the other three; and like them, forms one of the class-books which the Chinese students commit to memory in order to qualify themselves for public business. It consists of two volumes divided into twenty chapters, and comprises 292 pages.

The names of *Gnan-in*, (or *Hooi*.) *Chung-chee*, the sage's grandson *Chee-see*, and his disciple *Mung-chee*, as being sages, are said by my Chinese assistants to be inscribed immediately underneath that of Confucius in the tablets placed in the Chinese schools; and underneath these, in two rows, the names of the chief of Confucius's other disciples, and of the most eminent commentators on his work. To this tablet the Chinese students, at stated times, do obeisance by way of expressing their reverence for these sages and learned men.

The age in which Confucius, and these eminent men reared by him, flourished, seems to have formed the most memorable æra of Chinese literature; from which period it appears to have made little or no advancement. Indeed the fact mentioned by so many writers, namely that the course of education for the highest employments, consists almost exclusively of the study of Confucius and these other classics, while it evinces the veneration in which those works are held, necessarily gives a uniformity to their taste, style and phraseology, and almost unavoidably leaves them mere imitators of these ancient models.

It is somewhat singular that this æra of Chinese literature, (which includes about eighty years) should so nearly synchronize with that in which the most celebrated Greek writers flourished,

The pursuits of the latter, it is true, differed considerably from those of the Chinese sages, as the attention of these was restricted almost entirely to morals and manners. If the pursuits and labors of the Chinese sages were less splendid however, than those of the Greek philosophers, they were perhaps superior in point of utility ; as, with respect to civilization and political order, they have shed a salutary influence over nearly a third part of mankind for probably two thousand years.

It may be proper to give a connected view of this volume, which indeed seems necessary to the reader's perusing it with advantage. This however is not easily given, as so great a part of it consists of detached maxims. A very brief sketch of each book must suffice.

The FIRST Book treats chiefly of the root and origin of virtue, which the sage describes as springing from filial piety and fraternal affection. The principal speakers are the sage, and his pupils, *Chung-chee*, *Yaou-chee* and *Chee-koong*. It contains a variety of observations relative to filial piety—to the duty of a pupil—of an affectionate son—of the honorable or good man; and concludes with a quotation from the *See* before-mentioned. The Second Chapter introduces the sage extolling equitable government. Adverting to the *See*, he resumes the subject of government—de-

scribes the progress of his own mind from fifteen to twenty—defines filial piety in answer to enquiries from *Mung-ee-chee*, the brother of *Qui-see*, from *Mung-ee-chee's* son, *Mung moo-pak*, and his own disciple *Chee-ha*—extols his beloved pupil *Hooi*—gives directions for discerning a man's real character—informs *Chee-loo* wherein consists real knowledge—describes the proper motive for seeking knowledge—the conduct proper for a ruler—the real magistrate—the importance of a virtuous principle—the superior excellence of the *Chou* dynasty, compared with the preceding ones of *Syong* and *Ha*, and concludes with two important though concise remarks.

The SECOND Book treats professedly of *Ly*, or virtue as expressed in propriety of conduct and manners. It opens with the sage's reprobating the vanity of *Qui-see* and his brothers for affecting regal magnificence in their houses and worship. He then accounts for their conduct from the want of a virtuous principle—defines the latter in answer to *Lum-fung*—laments the state of his country—adverts again to the regal ceremonies of worship improperly performed by *Qui see*—defines the relative value of sincerity, and refinement in manners, in answer to *Chee-ha*—returns again to *Qui-see's* worship—defines the real nature of the worship of the deity—replies to an ill-natured reflection from *Wong-suen-ta** and extols *Mun-wong*. Then follows an incident

occurring in the sage's youth—another evincing his attachment to ancient customs—the reply of the sage to *Tung-koong*, king of *Loo*, respecting government—conversation between *O-koong* and *Choy-gno*—the sage's rebuke to the latter—his censure of *Khoon-choong*'s vanity—his commendation of the musician *Thay*—an incident occurring in the sage's travels—his comparison of the emperors *Sui* and *Moo-wong*, and a reflection of his on the depravity of the age. In the Second Chapter the sage commends virtue although found in an obscure village—affirms that a virtuous man alone is capable of justly discriminating men and things—gives various precepts to encourage men in the pursuit of virtue—describes his own sense of the value of virtuous instruction—the meanness of being ashamed of poverty—the honorable man's conduct in society;—reprobates selfishness,—recommends gentleness and urbanity of manners—advises his disciples respecting public employments,—converses with *Chung-chee*—describes the dutiful son—commends the ancients—the honorable or upright man, and hints the danger of giving advice.

The Third Book consists of observations made by the sage on certain persons around him, relative to their possessing genuine virtue. It begins with remarks on *Koong-ya-cheong*—*Nam-koong*—*Chee-koong* and *Choong-koong*, two of his disciples—Then follow, an instance of the modesty of *Chhit-tsu-hoi*—of the ardent attachment of *Chee-loo*—the sage's reply to *Mung-*

moo-pak's enquiries respecting him, *Khou*, and *Chhuk*—the sage's conversation with *Chee-koong*—an observation of his on *Choy-ee*—on *Sun-choong*—*Chee-koong's* wish—his observation respecting his master—the sage's remarks on *Chee-loo*—his commendation of *Koong-mun-chee*—of *Chee-chin*, and *An-phung-choong*. The sage then censures *Chong-mun-choong*—refuses to pronounce on *Chee-mun*, or *Chhun-mun-chee's* possessing real virtue—commends *Nung-moo-chee*—advises his disciples, now in the *Chim* country, to return home—extols *Pak-ee* and *Sook-chhi*—reprobates *Mee-sung-kou*—and declares his hatred of dissimulation. The wishes of *Chee-loo*, *Gnan-in*, and the sage follow; and an expression hinting his attachment to learning concludes the chapter. The Second Chapter contains the sage's address to *Choong-koong*—his enquiry respecting *Pak-chee*, and the sage's reply—the sage's eulogium on *Gnan-in*—his advice to *Gnan-see*—his remark on *Choong-koong*—on *Hooi*—his reply to the enquiry of *Qui-hong-chee*, the son of *Qui-see*—his visit to *Pak-gnou*—his further eulogium on *Hooi*—his reply to *Nim-khou*—question to *Chee-yaou*—commendation of *Mung-chee-fwan*—his observation on the taste of that age—on virtue—moderation—knowledge—his reply to *Choy-gno*—his visiting *Nam-chee*—his definition of rectitude, and his conversation with *Chee-koong* relative to perfect virtue.

The Fourth Book principally treats of the sage's humility,

diligence and probity. The First Chapter commences with his declaring that he did not *compose*, he only *revised* what the ancient sages had written; he then represents his inability to instruct others, and laments the perverseness of the age—he moans his advanced age as rendering him unable to realize the great *Chou* in his nightly visions—gives directions for advancing in virtue—declares his readiness to instruct any, and describes his manner of teaching—Then follow, an instance of his sympathy in the sorrows of others—his conversation with *Guan-in* on seeking public employments—a question from *Chie loo*—the sage's answer—his advice relative to seeking riches—his care respecting divine worship, war, and sickness—His distaste for music—a question from *Nim-yau* to *Chie-koong* respecting *Chup*—the sage's answer to *Chie-koong*—his estimation of riches—his recommendation of the *Uk-kin*—the See, the Sea, and the *Ly*—his reply to a question from the ruler of the *Ip* country—his humble confession—his care in conversation—in causing a teacher—his confidence in heaven when in danger from *Hooa klooi*—his vindication of himself from the charge of reserve—His complaint of men's insincerity—his tenderness toward the brute creation—his cautious mode of acting—his condescension in instructing others—an instance of his readiness to receive reproof—of his willingness to learn from others;—his modesty—his reply to *Chie-woo* when sick—his censure of pride—his manner and demeanor.

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The Second Chapter

opens with the sage's eulogium on *Thay-pak*—on *Ly*, reason or propriety. Then follow certain anecdotes of *Chung-chee*, one of the most eminent of the sage's disciples—To this succeed the sage's recommendation of the *Sec*, the *Ly*, and the *Gnok*,* or music, and certain miscellaneous observations respecting habit—pride—learning—civil convulsions, &c. and an eulogium on the musician *Chee*, (the *Thay* mentioned in Book iii.) After which the sage extols the ancient emperors *Gucu* and *Sun*—adverts to *Moo-wong*—then to his father *Chou* or *Mun-wong*—and concludes with an eulogium on *Ee*, the founder of the *Ha* dynasty.

The FIFTH Book consists principally of various incidents illustrating the character of the sage. It commences with noticing his care respecting conversation. Then follow, his answer to one who lamented he had not signalized himself by some famous deed—instances of his discrimination relative to custom—a short eulogium on him—his conduct when seized by the people of *Hong*—the reply of *Chee-koong* to one enquiring about his master—an observation of the sage's, acknowledging his former poverty—instances of his modesty—his exclamation respecting the *Hoong* bird—an instance of his sympathy and respect—*Gnan-in*'s admiration of the sage's virtues—his description of the sage's mode of instruction—The sage's displeasure at *Che-*

* *Gnok* denotes music, but here it probably denotes a treatise on the science now lost.

loo's appointing him an official servant when sick—his reply to *Chee-koong's* delicate hint relative to his engaging in public business—his wish to emigrate—his return to *Loo* (in his old age)—his sense of his own deficiency—his observations on perseverance—his eulogium on *Gnan-in*—various observations—his eulogium on *Chee-loo*, and his reproof of him : the chapter concludes with two or three miscellaneous observations. The Second Chapter contains a minute portrait of the sage's manner of conducting himself both in public and private life. It describes his behaviour in his youth when among his relatives—in his sovereign's palace—when receiving a superior guest—when entering the palace—when descending from it—when on an embassy—his choice of colors in dress—his attention to the form and materials of it—his manner on solemn and court days, and when fasting—his care respecting the quality, &c. of his food—his behaviour when eating, &c.—his respect for ancient customs ;—his caution relative to medicine—an instance of his humanity—his veneration for his deceased ancestors—his respect toward his sovereign—his humanity to deceased freinds—his mode of behaviour at a feast—in time of thunder ; and when in a carriage. The volume concludes with an obscure incident probably intended to inculcate prudence and caution.

As the sage in this volume so frequently refers to the Dynas-

ties which preceded him, it may not be improper to take a slight view of the Chinese Chronology, as far as it may be collected from their ancient works. From this work it evidently appears that the philosopher regarded the three Dynasties of *Ha*, *Syong* and *Chou* as having existed prior to his time, and the emperors *Gneu* and *Sun* as prior to these;—and that *Mun-wong*, the founder of the *Chou* dynasty, flourished a considerable time before Confucius, although not so long as to render indistinct the memory of his actions. Could we ascertain the time which the Chinese allot to these dynasties, and that which they say has elapsed since the death of Confucius, the period in which the philosopher flourished (which appears to be in the *Chou* dynasty, and is by Du Halde stated to be about the middle of it) might serve as a kind of epoch, by means of which we could form some idea of the credibility of the Chinese Chronology. Let us examine first the opinion of the Chinese respecting the period which has elapsed since the death of Confucius. Among the various commentators, whose labours have been employed in elucidating this work, *Cheu-hee* is one of the most eminent. In his comment on this volume, and in a funeral elegy of his, now by me, he mentions the sage as having then been dead 1500 years. The name of *Cheu-hee* however is inscribed (if my information be correct) in the tables already alluded to as sacred to the memory of Confucius, his disciples, and others who have

since been eminent for learning and virtue: he is said to have flourished several hundred years ago, under the dynasty of *Song*. A dynasty of this name is said by Du Halde to have commenced A. D. 960, and to have ended A. D. 1276. It is probable then that *Ch'ê-hê* flourished at least six or seven hundred years ago, especially if it be a fact that his name has obtained a place in the tablets sacred to the Chinese sages. Seven hundred years added to fifteen hundred will place the death of the Chinese philosopher about four hundred years before the Christian Era, which is not greatly different from the opinion commonly received on this subject.

Before we examine the opinion of the Chinese relative to the duration of the dynasties of *Ha*, *Syong* and *Chou*, and of the reigns of the emperors *Gneu* and *Sun*, it may be proper to notice that of Du Halde on the subject. He states the dynasty of *Chou* to have continued 878 years, assigns 644 years to that of *Syong*, 478 to that of *Ha*, allots fifty years to the emperor *Sun*, and a hundred to *Gneu*: and, including *Fo-hi*, gives seven emperors to China antecedently to *Gneu*. If, supposing Confucius to have flourished in the middle of the *Chou* dynasty, we take half the period allotted to it by Du Halde, viz. - - 438 years,

Add to this for the *Syong* and *Ha* dynasties 1122

And for the reigns of *Sun* and *Gneu* - - 150

the emperor *Gneu* will have begun his reign 2,110 years before the Christian æra, and little more than two hundred after the flood ; and, of the seven emperors which preceded him, some of them at least must have preceded Noah.

It has been already mentioned however that the SEE-KING allows only seventy years to *Gneu*, and thirty-three to *Sun* : and the first elementary book, committed to memory by the youth at Serampore, contains an Abstract of the Chinese history, of much the same nature, perhaps, as the abstract of chronology given in our Spelling-books, in which the dynasty of *Ha* is said to have contained 400 years, that of *Syong* 600, and that of *Chou* 800. If we add these together, namely,

Years.

The reigns of <i>Gneu</i> and <i>Sun</i>	103
The time allotted to the <i>Ha</i> and <i>Syong</i> dynasties	1000
And half the time allotted to that of <i>Chou</i>	460
<i>Gneu</i> will be prior to Confucius,	years 1503

If we suppose Confucius to have lived 400 years before Christ; then, on this calculation, (and few nations err in curtailing their own antiquity) the emperor *Gneu* will be placed somewhat more than four hundred years after the flood, and about the time of Abraham ; the famous *Mun Wong* will be nearly contemporary with the Spartan Legislator Lycurgus ; and *Confucius* with *Socrates*. Respecting Du Halde's seven emperors who reign-

ed prior to *Gneu*, it may be observed, that *Gneu* is the first emperor of whom Confucius takes the least notice : it ought not however to be concealed, that the abstract of history before-mentioned particularizes three as preceding *Gneu*, namely *Fo-hi*, *Sun-nong*, and *Wang-ti*; for whose reigns these four hundred years leave ample room.

I do not intend to vouch in the least degree for the credibility of the Chinese system of chronology : but merely state the ideas of the Chinese on the subject: and only add, that if we allow them the utmost extent of antiquity which they themselves claim, it scarcely clashes at all with the chronology of the world given in the Sacred Scriptures.

This work of Confucius seems early to have engaged the attention of commentators : the principal of which, *Cihung-chee*, *Wun-see*, *Yaou-see*, *Fawn-see*, &c. are mentioned in this volume ; though the period in which they flourished is not particularized. *Cheu-hee*, who says that he lived fifteen hundred years posterior to the sage, appears to have collected and examined the opinions of the different commentators who preceded him, and to have subjoined his own. It is this comment by *Cheu-hee* which is generally printed with the Text of Confucius. One however, much more modern, as well as more copious, the Translator has by him, which

is on a different plan; it explains, or rather interprets by other Chinese characters, the particular phrases of the text, and, in many sentences, every character. This comment appears to be the work of several hands: its bulk is about six times that of the original text.

To the curious admirer of antiquity, this work recommends itself by exhibiting to him the celebrated Chinese Sage, exactly as he appeared in the eyes of his disciples, both in public and private life. It may also serve to convey some idea of Chinese Manners, nearly as unvarying in their nature as those of the Hindoos, and which we have here an opportunity of contemplating in their origin. The translator freely acknowledges, however, that his chief inducement to undertake the work, was, the hope of laying open to his countrymen the nature of the Chinese language. To render this language accessible to them appeared so desirable, both as opening the way for a thorough investigation of the literature and ancient writings of the Chinese, as well as for the ultimate introduction among *them* of those discoveries in science which so eminently distinguish the western world—and, above all, of the Holy Scriptures in their purity and excellence, that he felt it a sacred duty to mark with the utmost care every step which he had himself trodden, and so to leave open the track to his countrymen, that any one who

chose might pursue the same path without fatigue, and reap in a few months what had cost him years of patient and laborious investigation. As no means however seemed adequate to this end, but that of giving the TEXT of some approved work, with a Translation as literal as possible, and an Explanation of the different Characters, this work came recommended for this purpose by the double consideration of its containing so full and faithful a portrait of the celebrated Chinese sage, and of its being one of those standard works, which have, for ages, served as models of style to those who have been candidates for the highest offices in the Chinese empire.

To have added even a literal translation, however, to the Text of this work, expressed in *Roman letters*, would have done little towards laying open the language to us, and nothing towards opening a literary communication with the Chinese. To effect this it was absolutely necessary that the Text should be given in its ORIGINAL FORM and CHARACTER, which the Translator has here done, accompanying it with a translation as strictly literal as he was able to make it; and, to assist the reader in identifying the different characters, he has numbered them as they occur in each sentence, and placed the same number in small figures over the correspondent English word. Where a sentence was found

necessary to explain two or more Chinese characters, the figures referring to these are included in a parenthesis.

It is scarcely needful to inform the reader that the characters must be read in the Chinese manner, i. e. perpendicularly, from the right to the left; but it may be necessary to say, that the small figures placed over each Chinese word, denote the four distinctions of sound attached by the Chinese to these monosyllables. Those marked (1) have the moderate, even sound attached to them; those marked (2) the acute, rising sound; those marked (3), the long sound; and those marked (4), the short and rapid sound. To a few of the characters in the beginning of this volume, additional names are added in Italics, for the sake of conveying some idea of the Mandarine pronunciation.

In analysing the compound characters, the principal parts are pointed out: it would have been easy to analyse them more minutely, but as the Chinese are silent on this mode of analysis, the translator forbore to proceed farther for fear of leading the reader into whim and fancy, instead of truth. If he feel the wish, however, he can easily reduce them himself to their simple elements, by means of the annexed Synopsis of the Elementary Characters.

It is hoped, that both volumes of this work, when translated, and the characters thus analysed and explained, will put the public in possession of so great a part of the Chinese Language, in its *original character and construction*, as will be sufficient, with due application, not only to open an entrance to this language, but to secure it beyond the possibility of its being closed by any future occurrence.

Relative to the Style of the translation, it will be obvious that the plan of the work precluded any attempt at freedom and elegance : to have given a free translation would indeed have been a far more easy task ; but it would have been quite beside the design of an Introductory work of which the professed object was, to give, as far as the translator found it practicable, the exact meaning of each Chinese character. While a literal translation of the Text however was an object of which he never lost sight, the same course did not appear requisite with the Comments. Necessity indeed compelled him to curtail these, as this volume would otherwise have swelled beyond a thousand pages. But their obscurity, which in some instances confessedly exceeds that of the text, often baffled his most strenuous endeavors ; and he acknowledges, that in the comment on certain passages, he has not been able, after using every effort, fully to satisfy himself. However, amidst the various comments lying by him, he, confining himself to no one exclusively, has endeav-

vored to select that which to him appeared the most perspicuous. The Chinese student will therefore often find that of *Chee-hee* abridged, and in some instances wholly laid aside.

The translator is too conscious of the imperfections perhaps inseparable from an incipient work of this nature, particularly in a language like the Chinese, not to feel convinced, that after all his care, he still needs the indulgence of the reader. He hopes, however, that when the nature and design of the work are considered, and it is recollect that he had every word to ascertain without the least help from any preceding translation,* the candid will be more inclined to excuse than to censure.

For the sake of such as may wish to make themselves in any

* After the Translator had made a considerable progress in this volume, a friend presented him with Du Halde; and he learnt, about the same time, that a translation of part or the whole of this work had been made by some of the Catholic Missionaries; but as a mere translation did not interfere with his plan, he continued the work, and he would have felt happy in availing himself of this collateral help, but all his endeavours to procure it proved ineffectual. He feels it however an act of justice to acknowledge the assistance he has received, both from Mr. Lussar, and several Chinese, learned in their own language. Nor will gratitude permit him to pass over in silence the favors received from P. Rodrigues, a gentleman of the Catholic Mission, lately arrived from China, where he resided for nearly twenty years. Among other favors for which the translator is indebted to his politeness, is a manuscript Chinese Dictionary in Latin, the work of the Catholic Mission at Pekin; and probab'y the result of more than eighty years' labor and experience, as it was begun at least as early as A. D. 1720. He has only to regret that he did not obtain this invaluable treasure early enough to curtail any of the laboring the translation of this Volume, 700 pages of it being previously printed off; but the satisfaction which he feels from finding, that, as far as he has examined both, the sense given in the translation agrees with that affixed to the respective characters by the Catholic Missionaries, is such as can be more easily conceived than described.

degree acquainted with this language, the translator begs leave to add, that a clear idea of the Elementary characters, (which, by writing them may be gained in a month at farthest,) will enable a person to analyse each character as he proceeds; and the attentive perusal of a few pages will give him some idea of the construction, and bring him acquainted with the grammar of the language, which indeed is included in about *thirty* prepositive and auxiliary characters. His progress will then depend on his diligent application, which the translator apprehends few languages will more amply repay.

Should any one, to a knowledge of the language, wish to add the ability of expressing his ideas in it, he has only to adopt the mode recommended by that great master, Sir Wm. Jones, and, turning daily a page of this work into English, turn it back after a short interval into Chinese. This plan, steadily pursued for a very moderate space of time, with due attention to those admirable models of style furnished in this work by the sage and his disciples, will enable him to acquire a facility and neatness of expression in Chinese, of which few can form an adequate idea who have not actually made the trial.

LUN-GNEE.



CHAPTER I.

SECTION I.

SENTENCE Ist.

10	說	eüt ⁴ yeh	7	之	chee ¹ 4	而	gnee ¹ ulr	1	子	Chee ² Tsih
11	乎	hoo ¹ fhooh	8	不	put ⁴ puh	5	時	sec ¹	同	ewt ⁴ euh
9	亦	yek ⁴ yeh	6	習	chup ⁴ chuh	3	鷹	hok ⁴ hyoh		

TRANSLATION.

¹ ² ³ ⁴ ⁵ ⁶
Chee says, learn ; and continually practise.
⁷ ⁸ ⁹ ¹⁰
Is it not delightful !

COMMENT,* by CHEU-HIEE and OTHERS

THE dispositions of men are by nature virtuous; but some make a more speedy advance in virtue while others advance more slowly; these latter then should strive to overtake them who have made the greatest advances therein; thus may they clearly comprehend the nature of virtue, and arrive at the perfection of the first sages. Learn then, without cessation, as birds continually exercise themselves in flying. Learn, and perpetually practise; thus what you learn will become fixed habit; your mind will be filled with delight; your ideas be constantly enlarging, and nothing appear beyond your capacity.

Chhung-chhee says, "Practise" means perpetually practise; be continually reviewing your ideas, and imprint them deeply in your mind; then will you feel delight. Again he says, He who is learning, should constantly exemplify his ideas in his conduct. Continually reduce your ideas to practice; thus will learning become a second nature, and you will enjoy true happiness.

Cheu-see says, "Continually to practise," implies, that no time should elapse without practice. Sit like a statue; thus fixed, incessantly study. Collect your thoughts to one point; thus collected, perpetually study.

* This comment is, in general, a strict translation from the Chinese: the Translator's own observations are confined to the Notes and the Remarks on the Characters.

REMARKS ON THE CHARACTERS.

1. *Chee* properly denotes a son; but this term has been so constantly applied to Confucius, that it seems at length to have obliterated his real name *Choong-ni*. *Khoong* was his family name. Hence *Khoong-chee*, and more frequently *Chee*, are the characters by which he is designated in the work before us. His superior wisdom, however, soon gained him the appellation of *Hoo*, or *Fhoo*, great, chief, lord, &c. In this work he is often termed *Hoo-chee*, The Great *Chee*, or, The Master. Europeans, prefixing to this appellative his paternal name *Khoong*, have thence formed the Latinized name Con-fu-cius.

2. *Ewt*, to say, speak, &c. A simple character, differing but little from *yut*, a day.

3. *Hok*, learn, &c. This is either a noun or a verb, according to its position: here it is a verb. It is a compound character, the lower part is *chee*, a son, (see remark 1.) the middle part is *phoeng*, a covering; the upper part is no complete character.

4. *Gnee*, is a simple character, which has generally the force of the conjunctions, *and*, *also*; sometimes, however, it seems to perform the office of the auxiliary *should* or *ought*. If we give it this meaning here, the sentence will read, "to learn, you should continually practise."

5. *Sce*, constantly, always: strictly taken, it denotes time. The Chinese
A 9

characters fall under two descriptions, simple and compound. The latter may also be divided into two classes, those which are formed by adding to a simple character certain strokes which of themselves convey no distinct meaning, (which class may perhaps be still termed simple;) and those which are formed by the union of several distinct characters, which latter are strictly compound characters. Of this class is *See*, which divides itself into two parts; that on the left side is *yut*, a day, which is the key of the character. That on the right side is *chee*, a place where bonzes, &c. reside; composed also of two characters; the part above, is *t,ho*, the earth, and that underneath, *chin*, the Chinese inch. To a European the most rational mode of acquiring the language, seems to be, that of decomposing a character, and forming the collective idea by uniting that of each part. Whether the characters were formed in this way, or by mere accident, must remain for time and further acquaintance with Chinese philology to develop.* The Chinese Dictionaries, however, explain very few characters in this way. Even the Imperial Dictionary, compiled in 32 volumes, 12mo. by command of *Hong hee*, contents itself in general with giving the various significations of a character, and supporting them by classical authorities. As the intention of this work, is rather to furnish materials from which the curious in Chinese literature may form their own judgment, than peremptorily to decide, such compounds will be pointed out as are distinct and remarkable, and the reader left to form his own judgment respecting their *rationale*.

6. *Chup*, practice, to practise; this includes study, as well as practice. It approaches more nearly to *application*. A compound character; the part above is *ee*, wings, and that underneath, which is the key, is *pak*, a hundred.

* To the translator, however, the preponderance appears in favor of their being formed by design.

7. *Chee* is among the words which the Chinese term variable, in opposition to those termed *sut*, firm, fixed. In the former class must be sought the characters which answer to our auxiliaries, prepositions, conjunctions, &c. or rather to the Greek particles; like these also, they are often merely euphonic, as seems to be the case with this character here, although it generally forms the genitive case. This, although not a key, may be termed a simple character, as the lower part of it has no distinct meaning. It may be found in the dictionaries under the key *tim*, which is the dot placed on the upper horizontal line.

8. *Pet*, net, generally a negative particle; to be found under the key *yut*, one, which is the horizontal stroke above. This may also be termed a simple character, as the lower part has no meaning.

9. *Yet*, or *yak*, with *pet* before it, is constantly an interrogative. In other places it means also, and sometimes or. Its key is *tou*, empty, which is here placed on the top. The lower part has no distinct name or meaning.

10. *Eit* here means inward delight or pleasure. In other places it signifies to speak, and is then termed *sit*. The part on the left side is *gnin*, a word, which is the key. The part on the right side is *tooj*, to weigh, to balance exactly, as money, &c.

11. *Hoo*, generally an interrogative character, often used to conclude a sentence. Its key is *phit*, the oblique stroke above; the lower part has no meaning.

SENTENCE 2d.

10 手 hoo¹ 7 不 put⁴ 4 遠 eün² 1 有 Yau²
 亦 yek⁴ 5 方 fong¹ 2 朋 phung¹
 樂 lok³ 2 來 loi⁴ 3 自 chee³

To have a friend come from a distant part,
 is it not happiness?

COMMENT.

“ Come from a distant part.” That being near he may know (your wisdom.) *Chhung-chee* says, When your gentleness and humility create imitation ; and your probity, universal confidence, then will you be happy.

REMARKS ON THE CHARACTERS.

1. *Yacu*, to have, and sometimes, to be. Its key is *gnut*, a month, which forms the lower part of the character. The two transverse strokes which form the upper part, are part of *cho*, the left hand.

2. *Phang*, a friend; here, perhaps, an admirer, or a disciple. It is however constantly used to denote a friend. This character is composed of *gnut*, a month, repeated, which is also the key.

3. *Chee*, from, has two meanings. Here, it signifies from: but in many places it denotes self. It is one of the key characters, under which, in the dictionaries, are classed 10 other characters.

4. *Lia*, far, distant; distance, &c. The right side of this character is composed above, of *thao*, the earth, and underneath, of *ce*, apparel. The left side, which is drawn underneath the other part, is *cheuk*, motion, &c. an obsolete character, used only as a key, as in this instance.

5. *Fng*, room, place, part, region. It is a simple character, and a key, under which are placed 63 characters.

6. *Lui*, to arrive, to come, to approach, is composed of *mook*, wood, and *yun*, man, on each side, placed below the horizontal stroke. The key is *yun*.

7. *Put*, not. See Remark 8. Sentence 1st.

8. *Yek*. See 9, in the former sentence.

10. *Lok*, pleasure, happiness. *Chhung-chee* says, it denotes principally the outward expression of happiness, while *eut*, (10. Sentence 1st.) denotes happiness as seated in the heart. It sometimes signifies music, and is then termed *gnok*. The upper part of this character is composed of *pak*, a hundred, with *yew*, thin, small, on each side. The lower part, which is the key, is *mook*, wood.

SENTENCE 3d.

10 子 chee²; 不 put⁴ 4 而 gnee¹ 1 人 Yun¹
 Jin
 11 乎 hoo¹ 3 亦 yek³ 6 不 put⁴ 2 不 put⁴
 poh
 9 君 quun¹ 5 愼 wun³ 3 知 chee¹
 kyun

A man without knowledge and (yet) without envy, is he not the honourable man?

COMMENT.

Quun-chee, a term for a man of perfect virtue. *Wun-see* says, To learn rests with a man's self; but a man's being known or not known rests with other men; why then should this occasion envy or chagrin? *Chung-chee* says, The man who, although happy when able to influence men, is not chagrined when he cannot perceive this effected, may be justly termed, the honorable man. He says further, 'To be happy while regarded by men, is natural and easy; but to be unknown and yet void of chagrin, is contrary to nature, and difficult indeed. Only the man perfect in virtue, is equal to the task. Hence he adds; That your virtue may attain this perfection, let your learning be real, your practice, thorough; your contentment of mind be solid, and your progress, incessant.'

Chung-chee says, Genuine cheerfulness arises from contentment of mind: then cultivate contentment of mind. If void of genuine cheerfulness, you are unworthy of being esteemed, the honourable man.

REMARKS ON THE CHARACTERS.

1. *Yun*, a man, mankind, &c. an elementary character.

3. *Chee*, knowledge, to know; either a substantive or a verb according to its position. The left part, which is the key, is *chee*, an arrow, sometimes, to mount or ascend. The right side is *hou*, a mouth.

6. *Wun*, anger or displeasure retained in the heart. The left side is *sum*, the heart, which is the key. The right side consists above of *chaou*, evil ; and beneath of *ming*, a vessel.

9. *Quun-chee*, the honorable man. A compound word ; *Quun*, a chief or principal man, and often a magistrate. *Iun-quun*, the chief of men, is a term sometimes used to denote the emperor. *Chee* means son. *Quun-chee*, therefore, which is the highest, as well as the most common term used by Confucius to denote a good man, approaches nearly to the term gentleman in English, taken in its original meaning. As this term, however, is now used in a wide and vague sense, "the honorable man" is preferred as better adapted to express the idea conveyed here by the sage. But it should be understood, that honorable thus used, refers to conduct rather than to birth. *Quun* is composed of *wun* to make, to enact, as laws ; a chief, a possessor of land ; and *hou*, a mouth.

SECTION II.

	ya ²	5		wye ⁴ wee ³	ewt ⁴ yoh ¹	1		Yaou Yeu
	haou ³ shyaou	6		yu ¹⁴ gin	khhee ³ -	2		chee ² tzih

27 之 chce¹ 21 而 gnee¹ 15 無 syan² sin² 9 弟 ty³ tee

28 有 yau²² 好 hou³ 16 兮 ee² 10 呀 ia¹ gnec¹
yau¹ hou³ ee² ia¹

29 也 ya² 23 作 chok⁴
choh 17 不 put⁴
pooh 11 好 hou³

亂好犯 lüen³ luan³ 18 hou³ hou³ 12 fwan³ fwan³

26 未 ^{mec³}_{wye} 20 = syong³_{syang} 14 者 chea²

¹ ² ³ ⁴ ⁵ ⁶ Yaou-chiee says, that is the man, (who possesses filial piety and fraternal respect.) Possessing

filial piety and fraternal respect, and approving
¹⁰
 opposition to superiors, few are to be found. Of
¹¹
 those who dislike opposition to superiors, and
¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹
 (yet) encourage insurrection; I have found none.
²² ²³ ²⁴ ²⁵ ²⁶

COMMENT.

Yaou-chee was Confucius's disciple; his proper name was *Yok*. Humbly serving father and mother is (*haou*) filial piety; humbly serving an elder brother is (*ty*) fraternal respect. *Fan-syong* is opposition to men in superior situations. *Sin* means few. *Chok-luen* implies contradiction, opposition, disobedience, violence. The sentence implies, that a man possessing filial piety and fraternal respect, is of a peaceful and gentle mind, approves little of censuring those above him, and will by no means encourage factious and turbulent proceedings.

REMARKS ON THE CHARACTERS.

4. *Khee*, that; referring either to persons or things; often a mere sound. The key of this character, *pal*, eight, is placed at the bottom.

5. *Wye*, is, to be; the upper part of this character, which is the key, is *chaou*,

claws. The other part taken together, has no meaning. The four dots below are *fo*, fire.

6. *Yə*, is a sound, and seems in numerous instances to perform the office of a comma, or a semicolon. The key is *cwt*, crooked.

7. *Haou*, filial piety; or veneration; the key is *chee*, a son. The upper part is *thoo*, the earth, united to the other part by an oblique stroke.

8. *Ty*. The respect which a younger brother owes to the elder brother, which in China is little short of that due to a parent. *Kceng*, a bow, placed in the middle, forms the key. The other two parts are no complete character.

10. *Hou*, good, also to esteem good, to approve. The left side of this character, is *nee*, a woman, which forms the key. The right side is *chee*, a son.

11. *Fwan*, opposition. It has for its key *khuin*, a dog, which is placed on the right hand. The other part of the character is *kee*, self.

12. *Syong*, above, superior: this character is composed of two parts, the upper part is *phok*, divination; the lower part is *yut*, one, which is the key.

13. *Chez*, a sound. It may sometimes be rendered *indeed*, but in general it performs the office of a comma. This character is classed in the dictionary among others to the amount of about four thousand, the keys of which are difficult to be found. Its key is *lou*, old, the lower part of which is taken off, and *pak*, a hundred, substituted in its stead.

14. *Sin*, few, little; *sin* has on the right hand, *gnee*, a fish, which forms the key; on the left *yong*, a goat.

15. *Ee*, a sound; here it divides the sentence like a semicolon or a colon.

The key is *chee*, an arrow; which forms the lower part of the character; the upper part is *see*, secret.

22. *Chok*, to do, to make, has on the right side, *yun*, a man, which is the key; the other part is *chha*, to begin.

23. *Lüen*, an insurrection, a revolution. Its key is *ewt*, crooked, the character of one stroke placed on the right side. The left side is *luin*, now obsolete.

25. *Mee*, not, none. Its key is *mook*, wood, placed at the bottom.

SENTENCE 2d.

16 仁	<i>yin</i> ¹	11 手	<i>ty</i> ³	6 立	<i>lee</i> ⁴	1 君	<i>Quun</i> ¹
17 之	<i>chhee</i> ¹	12 也	<i>ya</i> ²	7 而	<i>gnec</i> ¹	2 子	<i>chee</i> ²
18 本	<i>poon</i> ²	13 者	<i>chea</i> ²	8 道	<i>taou</i> ³	3 務	<i>moo</i> ⁴
19 與	<i>ee</i> ¹	14 其	<i>khec</i> ⁴	9 生	<i>sung</i> ¹	4 本	<i>poon</i> ²
		15 爲	<i>wyc</i> ⁴	10 孝	<i>hau</i> ³	5 本	<i>pan</i> ²

The honorable man carefully regards the root.
 The root fixed, and the habit formed, filial piety
 and fraternal respect (follow.) These are the
 source of virtue.

COMMENT.

Moo, strong attention, diligence. *Poon*, denotes the root, source, spring, principles; *Yun*, is the spring of benevolent affection. By *yun*, is meant goodness of heart, virtue, or rather virtuous conduct. The philosopher says, it is the business of the honorable man to use the utmost diligence in forming habits; principles being fixed, right conduct will follow of itself. This is what he means by saying, that filial piety and fraternal respect are the root of virtue. Carefully cultivate these, and a virtuous course will follow of itself.

Chung-chee says, filial veneration and fraternal respect arise from goodness of heart, therefore the man possessing these, approves not of opposing superiors. Can he oppose reason? or factiously rise against that which is right? Virtue has a root; that root being fixed, virtue flourishes of itself. Filial piety and fraternal respect being practised at home, goodness and benevolence will be

exercised towards all ; peculiar affection towards near relatives, and benevolence towards men in general. Virtue is indeed the root of filial piety and fraternal respect. Further, respecting this, one asks, Are these the root of virtue? From veneration and respect, does virtue proceed or not? He says, No. It is said, that a virtuous course springs from filial piety and fraternal respect ; these then are one great branch of virtue. They may therefore be termed the root of virtuous conduct ; but the root of virtue they cannot be. Virtue is the disposition, these are the exercise thereof.

REMARKS ON THE CHARACTERS.

3. *Moo*, denotes diligence, strong attention. (See Comment.) The left side of this character is *maou*, a crooked weapon ; the right side consists of two characters ; the upper one is *phok*, to strike gently, and that below is *luk*, force, which is the key.

4. *Poon*, the original, the root or spring. It is formed from *mook*, wood, by the addition of one stroke.

6. *Lup*, fixed, firm ; to sit. It is a simple character, under which are classed 30 others.

8. *Tou*, way, course, conduct ; to conduct, to govern. It is composed of *sou*, the head, and *phea*, motion, which is the key.

9. *Sung*, to produce, production, is an elementary character under which are placed 17 others.

16. *Yun*, virtue, benevolence, goodness of heart. *Yun*, occupies a chief place in Confucius's system of ethics; but it is difficult to find any one word by which it can be always translated: goodness, rectitude of mind, benevolence, seem, each of them in different places, best adapted to express its meaning; but perhaps virtue taken in its widest sense, comes nearest to the idea in general, which seems to be the case here. Its key is *yun*, a man, placed on the left; the right side is *gnee*, two.

19. *Ee*, is generally a mere euphonic; placed before a substantive it may be rendered by the preposition *to* or *unto*: it is often used to close the sentence. Its key is *kou*, a mortar.

SECTION II.

7 鮮	sin ⁴	4 言	gnin ¹	1	Chee ²
8 矣	ee ²	5 令	leng ³ ling ⁵	2	ewt ⁴
9 仁	yun ¹	6 亾	suk ⁴ suh ⁹	3	khaou ² khyau ⁶

Chee says, fair words, and a humble countenance; little real virtue.

COMMENT.

Kaou, good, fair; *lung*, humble. Their words good; their appearance humble; exquisitely formed without; calculated to please men for the sake of alluring them to evil, and causing them to lose their integrity. The pupil should therefore carefully weigh and reject such specious appearances.

Chung-chee says, Learn that fair words and a specious appearance are not virtue, that you may know wherein real virtue consists.

REMARKS ON THE CHARACTERS.

3. *Khaou*, good, humble; artful. The key, which is on the left, is *koong*, a workman, an artist. The other part is the ancient character for good.

4. *Gnin*, a word, to speak, &c. It is an elementary character, under which are placed 734 others.

5. *Lung*, virtuous, humble, pleasing; as a substantive it denotes an order, a law. The key is *yun*, a man. The other parts are *yut*, one, and *chit*, a joint or knot.

6. *Suk*, colour, complexion; an elementary character under which are placed 20 others.

SECTION IV.

- 22 put⁴ 15 忠 choong¹ 8 oong⁴ 11 曾 Chung¹
Ching
- 23 信 sun³ 24 乎 hoo¹ 16 乎 hoo¹ 9 身 sun¹ 2 chee²
shin
- 25 傳 chuen¹ 26 不 put⁴ 17 ee¹ 10 爲 wy⁴ 3 cwt⁴
- 27 phung¹ 18 朋 28 yeu¹ 19 yaou² 12 謀 mou¹ 5 yut⁴
chhon 人 21 meu¹ 13 而 gnee¹ 6 nguh
- 習 chup⁴ 20 父 kaou¹ 22 sang² 23 sung²
21 gnee¹ 14 不 put⁴ 7 省

Chung¹*-ch'ee says, I daily examine myself in
 a threefold manner; in my transactions with men,
 whether I am upright; in my intercourse with
 friends, whether I am faithful; and whether I ex-
 emplify the instructions of my master.

COMMENT.

Chung-ch'ee was a disciple of Confucius; his proper name was *Cham*. A steady adherence to truth is called *choong*. Firm fidelity is termed *sun*. *Chuen* is, instruction received from a master. *Chup* is, the exemplifying of these.

Respecting these three things, *Chung-ch'ee* daily examined himself, whether he had any thing to relinquish; finding nothing, he exerted the greater diligence. Thus was his self-government thorough and complete. He might be said therefore to have obtained the root and substance of learning in acquiring these three qualities. Further, he who practises uprightness and sincerity, exemplifies the essence of the philosopher's instructions.

• This *Chung* is a different person from *Chhung-ch'ee*, the commentator, as may be seen by comparing 程 *Chhung*, the character for the latter, with the *Chung* in the text.

REMARKS ON THE CHARACTERS.

4. *Oong*, the personal pronoun *I* in all its cases. The key *hou*, a mouth, is placed below. The upper part is *ong*, five.
5. *Yut*, a day; daily. It is a key, under which are placed 381 characters.
7. *Seng*, to perceive, examine: composed of *seu*, little, placed above; and of *mook*, the eye, placed below, which is the key.
9. *Suu*, the body; self; used in a pronominal sense. It is a key or elementary character, under which are placed 67 others.
12. *Mou*, transactions, dealings, &c. The key, *gnin*, a word, is placed on the left. That on the right is *mou*, answering nearly to the demonstrative *that*.
15. *Choong*, upright, sincere, good. The key, which is placed below, is *sun*, the heart; the upper part is *choong*, in, within, the midst.
19. *Yaou*, is united with *phung*, to denote an intimate or beloved friend. It is used also to denote the affection of an elder brother to a younger. The key is *yaou*, again, which is placed below. The upper part is *cho*, the left hand.
20. *Kaou*, united, attached, as one friend is to another. The key is the obsolete character *tou*, empty, which is placed above; the middle part united with the key would be *lok*, six. The lower part is *yaou*, again.
23. *Sun*, faithfulness, fidelity; faithful. The key *yun*, a man, is placed on the left; on the right hand is *gnin*, a word.
25. *Chuen*, instruction received from a master. The key is *yu-i*, a man, placed on the left; the other part is *chum*, firmness; to keep firm, &c.

SECTION V.

16 人 yun¹ 信 sun³ 6 之 chee¹ 1 = = = Chee²

17 使 see² szih¹² 節 chit⁴ 7 國 kok⁴ 2 koh¹ 曰 ewt⁴

18 民 mun¹ 13 用 yoong³ 8 敬 kung³ 3 道 tou³

19 以 ee² 14 而 gnce¹ 9 事 see³ 4 = = chin¹ chyun¹

20 時 see¹ 15 愛 oi³ 10 而 gnce¹ 5 乘 sung³ sheng¹

1 2 3 4 5 6 7
 Chee says, in ruling the extensive province,
 8 9 10 11
 diligently regard business, and be sincere (in your
 promises;) practise a discreet œconomy, and love
 12 13 14 15
 mankind: employ the people in season.
 16 17 18 19 20

COMMENT.

Tou, here denotes government. *Chin-seng*, the province under the jurisdiction of a great mandarine, or a province capable of producing soldiers, carriages, and horses in abundance. *Kung*, means a supreme desire to discharge incumbent duties. "Regard business, and be sincere," means, be attentive to business, and sincere towards the people. *See*, time, denotes a seasonable time, such as the husbandman chuses. Confucius here intimates the importance of these five precepts in governing a country; and shews what is meant by diligently forming the root in Section II. Sentence 2.

Chung-chee says, these precepts are comprised in few words, but they are necessary to the greatest magistrate in the time of his government. The precepts of the sage, indeed, appear small and familiar; yet all, high and low, can profit by these three sentences when thoroughly weighed. The ancient emperors *Gneu* and *Sun*, conducted their government upon these principles; they never transgressed them.

Yong-see says, those above not regarding business, those below will become idle and discontented; those above not

being sincere, those below will be distrustful. The common people being discontented and distrustful, affairs cannot be conducted with any degree of steadiness. The *UK* says, Diligently and impartially administer government; do not unjustly seize the people's property; do not destroy their lives. Living extravagantly will compel you to take away their property, and afterwards proceed to murder. Cultivate affection then towards the people, and from the very beginning practise a discreet œconomy. Moreover if you employ the people without judgment, their real strength will not be exerted for you, and although you may pretend to have an affection for them, they will have no confidence in you.

REMARKS ON THE CHARACTERS.

4. *Chin*, a thousand. Its key is *sup*, ten.

5. *Sung*, properly a carriage and four horses. *Chin-sung* is said in the dictionary to denote a great country, i. e. one which can produce a thousand chariots and four. The key is *khee*, crooked, the perpendicular stroke in the middle of the character.

7. *Kok*, a country, a province. The key is *kok*, an inclosure, the ancient character for a country, with *wak*, a certain one within it.

8. *Kung*, attention, respect towards a superior, fidelity. The key is *p,hok*, placed on the right, the other part is *kou*, if.

9. *See*, to do, to work; affairs, business. Its key is *hui*, the perpendicular stroke in the middle. The other part taken together forms no character; if taken separately, the upper stroke is *yü*, one; the middle, *hou*, a mouth; and the lower part one of the forms of *ke*, the ancient character for the head of a hog.

12. *Chit*, to rule, to keep in order, to govern. The key is *chok*, a bamboo, placed at the head of the character; the lower part is *chuh*, generally a sound.

13. *Yoong*, to use, employ; use; an elementary character, and the key to 10 other characters.

14. *Oi*, love, affection, tenderness, compassion, benevolence. This character is composed of four parts; the key, which is *sun*, the heart, is placed in the middle of the character, and compressed with *muk*, a cover. The uppermost part is *chion*, the claws of a beast, and the lower part *cie*, to follow.

17. *See*, to send, to employ. It is composed of *lee*, a ruler, the character on the right; and *yun*, a man, placed on the left, which is the key.

18. *Mun*, the people, the common people. The key is *sec*, a name, a tribe, which forms the lower part of the character. The upper part has no distinct meaning.

19. *Ee*, is a variable character, which sometimes means, to use, and sometimes, to be, and is often a mere euphonic; here, it gives an adverbial sense to *see*, time, &c. The key is *yun*, a man, which is placed on the right; the other part is no complete character.

SECTION VI.

- 22 餘 ^{ee¹} 15 姚 ^{oi³} 8 出 ^{chut⁴} ^{cheuh¹} 二 = Chee²
 力 ^{luk⁴} 16 校 ^{choong³} 9 則 ^{chuk⁴} ² 曰 ^{ewt⁴}
 24 則 ^{chuk⁴} 17 而 ^{gnee¹} 10 弟 ^{ty³} 3 弟 ^{ty³}
 25 以 ^{ee²} 18 親 ^{chun¹} 11 謹 ^{kun²} ^{kyun⁴} 二 = chee²
 學 ^{hok⁴} 19 二 ^{yun¹} 12 而 ^{gnee¹} ⁵ 入 ^{yep⁴} ^{el²}
 27 文 ^{mun¹} ^{wun²} 20 行 ^{hung³} ^{ching²} 13 信 ^{sun³} 6 則 ^{chuk⁴} ^{chuh²}
 有 ^{yaou³} 21 汝 ^{fwan³}⁷ 14 孝 ^{haou³}

Ch'ee says, the disciple within (the house) should exercise filial piety; without, fraternal respect; should be prudent and faithful; highly affectionate to all, and intimate with the good; when he has leisure, he should apply to learning.*

COMMENT.

Kun, to walk with propriety. *Sun*, to speak with firm veracity. *Fwan*, denotes much, great. *Choong*, all, denotes, all men. *Chun*, means near, intimate. *Yun*, virtue, denotes the virtuous man; *ee-luk*, is equivalent to a leisure day. *Ee*, means to apply, to practise. *Mun*, denotes the *See-seu*, or the classical books of the Chinese.

Chung-chee says, it is a disciple's duty, whenever he has leisure, to apply to study. If he prefer not learning before all things, he will make no progress.

Wun-see says, a virtuous disposition lays the foundation of a good and great character; but study and learning complete it. Then diligently pursue both virtue and learning. He who is a proficient in both of these, enters deeply into real excellence.

* This last clause is translated freely; in this and many other instances, a translation strictly literal would scarcely be English.

Hong-see says, With little opportunity of applying to learning, your natural goodness of mind will be greatly weakened ; but if, when you have leisure you apply not, you will become a mere savage.

REMARKS ON THE CHARACTERS.

3. *Ty-chee*, a disciple, a pupil. *Ty*, means literally fraternal respect. (vide. page 14. character 11.) *Chee*, means a son. These characters combined denote a disciple ; but when *ty* is thus used, the sound is somewhat varied.

5. *Yep*, entering, to enter. It is a key character, under which are classed 12 others.

6. *Chuk*, a variable character, expressive of shall, should, &c. Its key is *tou*, a sword, which is placed on the right; that on the left is *pi*, a pearl.

9. *Chut*, without. It is composed of *san*, a mountain, repeated.

11. *Kun*, to take care, to be careful. On the right is the obsolete character *kun*, denoting time, &c. on the left the key, *gnin*, a word.

14. *Fwan*, much, flowing or moving, as waves agitated by the wind ; the key *soi*, water, is placed on the left; the other part is *fwan* all, the whole, and often a connective.

16. *Choong*, many, all. The key, which is the upper part of the character, is *huit*, blood, the lower part is no complete character.

18. *Chun*, affection, nearness, intimacy. Often used to denote near relatives, as parents, &c. The key, which is placed on the right, is *kin*, to see ; that on the left is composed of *lup*, fixed; and *mook*, wood; but neither of them are complete.

20. *Hung*, to walk, to go, &c. course, conduct, &c. It is a key, under which the Chinese philologists have placed 35 characters.

22. *Ee*, leisure, respite, &c. The key is *suk*, to eat, which is placed on the left side. The character on the right side is *ee*, a paternal name.

27. *Mun*, a character; often, learning, literature : the commentator explains it as denoting here the *see-seu*, the principal classics among the Chinese.

SECTION VII.

16		quim ¹	11		nung ³ meng ¹	6		uk ⁴ ee	1		Chee ²
17		nung ³	12		khit ⁴ khee ¹	7		suk ⁴	2		hat ¹
13		chee ³	13		khec ⁸	8		see	3		cwt ⁴
19		khcc ⁴	14		lek ⁴ lee ¹	9		hoo ³ foo ¹	4		hin ³ hyan ¹
20		sun ¹	15		see	10		moo ² moo ¹	5		hin ³

36 **之** chee¹ 31 **乃** ^一_二 mee² 26 **而** gnee¹ 21 **與** ue¹

37 **學** hok⁴ 32 **學** hok⁴ 27 **有** yaou² 22 **朋** phung¹

38 **矣** ee² 33 **言** ong⁴ 28 **信** sun³ 23 **友** yaou²

24 **必** pit³ ^{peah} 29 **雖** soi¹ shooi¹ 24 **交** kaou¹

35 **謂** wy⁴ ^{whee} 30 **曰** cwt⁴ 25 **言** gnin³

1 2 3
Chee-ha says, he who, with an affectionate
mind, and a countenance formed to please, serves
9 10 11 12
his father and mother with his utmost ability and
14 15 16 17 18
diligence; in serving the emperor spends even
20 21 22 23 28
himself; is constant to his friends, and true to

his word ; although he say, “ I am not learned,”
 I will call him learned.

COMMENT.

Chee-ha was a disciple of Confucius ; his paternal name was *Pok*, and his proper name *Syong*. *Hin*, is goodness of disposition. *Uk*, is the desire to please by repressing evil tempers, &c. *Chee*, denotes a man’s applying himself thoroughly to business, not sparing himself. The four things inculcated here a man should account important duties, and in his conduct strive to exemplify to the utmost. By learning seek then thus to form yourself ; for *Chee-ha* says, he possessing ability to act thus, is the man. If your natural disposition be not thus amiable, diligently cultivate your mind till you arrive at this degree. And although you may by no means allow yourself learning, I will term you learned.

REMARKS ON THE CHARACTERS.

4. *Hin*, humble, good ; the upper part, which is the character anciently used for *hin*, has on the right, *yaou*, to have, on the left *sun*, a minister. The lower part, which is the key, is *pi*, a pearl, &c.

6. *Uk*, pleasant. When read *ee*, it means easy, with ease. Composed above, of *yut*, a day, and below of *mut*, not. The former is the key.

9. *Hoo*, a father; an elementary character, under which are placed 20 others.

10. *Moo*, a mother, a woman who nourishes her child with her own milk. It is formed from the negative particle *moo*, by adding two dots to the middle stroke. *Moo* is the key.

11. *Hung*, to be able; ability, &c. A compound character; the left side is composed, above, of *see*, secret; and underneath, of *yok*, meat, which is the key. The right side is *pi*, a spoon, or the instrument with which the Chinese eat rice.

12. *Khit*, when united with *khee-lut*, forms the adverbial sentence, diligently, or, with all diligence: The key of this character is *lup*, fixed, which is placed on the left side. The other part is *hott*, who? whether?

14. *Lek*, *luk*, or strength, diligence, &c. an elementary character, and the key to 132 others.

18. *Chee*, to arrive, to come. It seems used here to denote a man's applying his body, i. e. himself, to business. Its key is *chee*, to arrive, placed on the left. The part on the right is *phok*, to handle gently.

29. *Soi*, is properly the name of one kind of worm. It is however more generally used as a conjunction, &c. and often answers to the connective, though; the character on the right side is *kay*, wings, feathers, which is the key. The other part is no complete character.

34. *Pit*, shall, should, ought ; a character expressing obligation or duty : sometimes, the auxiliary *will*. The key is *sun*, the heart, with an oblique stroke drawn through it. But *Maou-see*, a Chinese philologist, says, it ought to be formed from *put*, eight, by the addition of *uk*, a javelin or dart.

35. *Wy*, to say, speak, tell. The key, *gnin*, a word, is the character on the left hand ; on the right hand, *ti'en*, a field, is placed above, and *yok*, meat, beneath.

SECTION VIII.

SENTENCE 1st.

13 固	koo ³	9 反	wy ¹ wee	5 不	put ⁴	1	—	Chee [?]
10 學	hok ⁴	6 重	choong ³	2 曰	ewt ⁴			
11 則	chuk ¹	7 則	chuk ⁴	3 君	quun ¹			
12	—	put ⁴	8 六	put ⁴	4	—	—	chcc ³

Chee says, an honorable man, without dignity of conduct, can obtain no respect. His learning cannot remain stable.

COMMENT.

Choong, is weight, dignity of character. *Wy*, is respect or authority. *Koo*, means firmness. A man light and contemptible in his outward deportment, will be unable to remain firm within. Having no real weight, he obtains no respectability of character ; and what he seemed to have learned, has neither depth nor solidity.

REMARKS ON THE CHARACTERS.

6. *Choong*, heavy, opposed to light, vain ; also great, respectable, difficult. The key, which is the lower part, is *lee*, a Chinese mile ; the upper part is *chin*, a thousand.

9. *Wy*, respect, estimation. The key is *nee*, a woman, which is placed in the midst of *sut*, a character used in astronomy.

13. *Koo*, firm ; sometimes, it means therefore ; also evil, silly. The key is *wy*, the obsolete character for a country, which encircles *koo*, former.

SENTENCE 2d.

3. 信 sun³ 2 忠 choong¹ 1 主 Chee²
 chu

Set the highest value on faithfulness and sincerity.

COMMENT.

A man without sincerity and faithfulness can be relied on in no business. The path to evil is easy, but the road to virtue is difficult indeed: the pupil should regard this therefore, as a maxim of high importance.

Chung-chee says, a man's progress in virtue is suspended on faithfulness; an unfaithful man is nothing; in public or private life, at no time, are you certain what course he will pursue: the heart being void of faithfulness and sincerity, how can a man attain to any thing excellent?

REMARKS ON THE CHARACTERS.

1. *Chee*, principal, chief, lord; to value as chief, &c. The key is *tim*, the dot above; the other part is *wong*, the obsolete character for a lord, a sovereign.

SENTENCE 3d.

5 已 <small>kee²</small>	3 不 <small>put⁴</small>	1 無 <small>Moo¹ wo</small>
6 者 <small>chea²</small>	4 如 <small>gnec⁴ eu</small>	2 友 <small>yaou³</small>

Have ¹ ² ³ ⁴ ⁵ no friend unlike yourself.

COMMENT.

Moo, is an adverb of prohibition. *Yaou*, a friend ; properly one who assists another in virtue. “Unlike yourself.” Such a friend would not improve, but injure you.

REMARKS ON THE CHARACTERS.

1. *Moo*, the negative particle not ; sometimes, no, none. The key is *fo*, fire, the four dots placed at the bottom. The other part has no distinct meaning.

4. *Gnee*, as, and, with, is a variable character, used principally as a con-

junction. The character on the right is *hou*, a mouth ; that on the left is *nee*, a woman, which is the key.

5. *Kee*, yourself : an elementary character, under which are classed 19 others.

SENTENCE 4th.

5 改 khoy³ 3 勿 mut⁴_{oo} 1 過 Kwo³
khoy *mut* *kho*

4 憾 tan³ 2 則 chuk²
tan *chuk*

Transgressing, you should not fear to return.

COMMENT.

Without examining and regulating yourself, your evil propensities will daily increase. Therefore, if you have transgressed, you should quickly return ; do not be afraid of the difficulty, and encourage yourself in evil. *Chung-chee* says, a pupil enquiring for the right way, has not this fear. Discerning his failures, he quickly changes his course, and obeys the dictates of virtue.

REMARKS ON THE CHARACTERS.

1. *Kwo*, to pass over, to transgress. The key is *cheok*, to move or run swiftly, which is placed on the left, the other part is *ghway*, not right.
3. *Mut*, a negative particle, formed from its key *phaou*, to bind up, to conceal, by the addition of two oblique strokes within.
4. *Tan*, fear, to fear. The key is *sum*, the heart, placed on the left; on the right is *tan*, a kind of paper used for receipts, &c.
5. *Khoy*, to return, repent. *Kee*, self, placed on the left, forms the key; on the right hand is placed *mun*, a character, a rule, &c.

SECTION IX.

9 德 tuk ⁴	5 終 choong ²	1 骨 Chung ¹
10 歸 qui ¹	6 追 choy ¹	2 子 chee ²
11 逗 hou ²	7 遺 in ²	3 曰 ewt ⁴
12 今 ee ²	8 民 mun ¹	4 慎 sung sing

Chung-chee says, ¹ carefully honor the deceased; ² imitate the ancients; ³ the virtuous attachment ⁴ of the people ⁵ will then be great.

COMMENT.

Sun-choong, means the careful and respectful performance of funeral honors, which include mourning, &c. *Cheyeon*, the diligent imitation of the virtues of those who lived in distant ages, i. e. the ancients. “The people’s virtuous attachment will increase,” that is, those below will imitate their rulers, and feel an increasing attachment to them. The deceased, whom men easily neglect, if you indeed regard—the ancients, whom men easily forget, if you imitate, great will be your virtue. If the ruler carefully regard these things, he will himself advance in virtue, the people below will imitate him, and their virtuous attachment will exceedingly increase.

REMARKS ON THE CHARACTERS.

4. *Sung*, to regard carefully, to take heed to. The key, which is on the left side, is *sum*, the heart. The character on the right is *chun*, true.
5. *Choong*, the last, the end; often used to signify death; hence any one

deceased. It here refers particularly to parents. It is formed of *tung*, winter, (the character on the right,) and *see*, silk, or any thing fine.

6. *Choy*, to imitate, follow, obey. The key is *chok*, to move swiftly, &c. placed on the left side and coming underneath; the other part has no distinct meaning.

9. *Tuk*, is one of those characters which it is difficult to define with precision, although it is a capital virtue in the Chinese system of ethics. The general idea seems to be, that of benevolent affection, which may be expressed by benevolence, attachment, clemency, tenderness, according to the different connections in which it is found. The key is *chhuk*, slow and gentle motion, which is placed on the left hand. That on the right has *sun*, the heart, underneath; but the upper part is no complete character if taken together.

10. *Qui*, to be joined, to be united, associated with. It is sometimes used actively. The key is *chee*, to stop, to stay, &c. which is the lower part on the left side; the other parts are no complete character.

11. *Hou*, thick, heavy, great, wide. The key is *hon*, a cavern, placed on the left side; those on the right are *pak*, white, and *chee*, a son.

SECTION X.

SENTENCE 1st.

22 抑 ^{gnek⁴}₁₅ 火 pit⁴ 8 火 hoo² 1 火 Chee²

23 與 ^{eu²}₁₆ 聞 mun¹ 9 火 chee² 2 禽 khum³

24 之 ^{chee¹⁷} 其 khee⁴ 10 火 chee³ 3 問 mun³
wen

25 與 ^{eu¹}₁₈ 政 chung³₁₁ 於 eu¹ 4 於 eu¹

求 khou³ 12 是 see³ 5 子 Chee²

之 chee¹ 13 邦 pong¹ 6 貢 koong³

與 eu¹ 14 也 ya² 7 曰 cwt⁴

•

1 2 3 4 5 6 7
 Chee-khum enquiring of Chee-koong, says,
 8 9 10 11 12 13 14 15 16
 The Master, arriving in this country, will hear of
 17 18) (19)
 its affairs : Will he enquire (of the ruler) or the re-
 verse ?

COMMENT.

Chee-khum's paternal name was *Chhun*; his proper name *Khong*. *Chee-koong's* paternal name was *Tuen-mook*; and his proper name, *Chee*: both were *Koong-chee's* disciples. Some say however, that *Khong* was *Chee-Koong's* disciple; but this is not certainly known. *Gnek* is a connective particle.

REMARKS ON THE CHARACTERS.

3. *Mun*; to ask, enquire. Composed of *moon*, a door, and *hou*, a mouth. The latter is the key.

4. *Eü*; a variable character, which may generally be expressed by the prepositions *to*, *unto*. The key is *fong*, proper, square, which is the character on the left side; that on the right, is no complete character.

8. *Hoo*, great, chief, lord, husband, master. It is formed from its key *tay*, great, by adding *yut*, one, the upper horizontal stroke.

10. *Chee*, to arrive, to come, an elementary character, under which are classed 17 others.

12. *See*; this, these; it supplies also, in some cases, the place of the auxiliary verb. Its key is *yut*, a day, which is placed above: the lower part is *phut*, a piece of cloth, &c.

13. *Pong*, a small country, as *kok*, is a large one. The key, which is *yup*, a place, or country, is placed on the right.

16. *Mun*, to hear. The key is *gnee*, the ear, which is placed within *moon*, a door.

18. *Chung*, to rule, to manage according to reason; also affairs, state business; as common affairs are termed *see*. (vide Section 5. character 9.) Its key is *phok*, to touch or handle slightly, which is placed on the right; the character on the left is *chung*, right.

19. *Khou*, to seek, ask, enquire. It is formed from its key *soi*, water, by the addition of a horizontal stroke and a dot above it.

22. *Gnek*, a variable character, often used as a disjunctive particle. Its key is *sou*, the hand, placed on the left.

SENTENCE 2d.

22 異 ee³ 15 子 chee² 8 茶 koong¹ 1 = Chee²

23 乎 hoo¹ 16 之 chee¹ 9 儉 kim³ 2 貞 kcong³

24 人 yun¹ 17 衍 khou³ 10 讓 yong³ 3 曰 ewt⁴

25 上 chee¹ 18 上 chee¹¹ 以 ee² 4 夫 hoo²

26 求 khou³ 19 也 ya² 12 得 tuk⁴ 5 子 chee²

27 之 chee²⁰ 真 khec⁴ 13 之 chee¹ 6 溫 wun²
yun²

28 雖 ee¹ 21 諸 cheu² 14 良 lyong¹ 7 lyang

1 2 3 4 5 12
 Chee-koong replied, the Master possesses
 6 7 8 9 10
 meekness, wisdom, affability, equity and conde-
 scension; the Master's mode of enquiring is dif-
 11 15 16 (17) 22
 ferent from that of men.
 { 26 } 24

COMMENT.

Wun, is meekness ; *lyong*, prudence, wisdom ; *koong*, a disposition to be affable and respectful to others ; *khim*, equity ; *yong*, condescension : these virtues entered deeply into the character of the philosopher, and shone with peculiar lustre upon the people. "Men" denotes other men. The philosopher did not really enquire of others how to govern ; although his goodness and condescension were such as to make things appear thus. The ruler of the country sincerely venerated Confucius, and being attentive to affairs requested the assistance of the philosopher in regulating them.

REMARKS ON THE CHARACTERS.

6. *Wun*, peaceful, meek, pleasant, humble. The key is *soi*, water, which is placed on the left. The right side has underneath, *ming*, a vessel, and above, *ant*, a day.

7. *Lyong*, humble; also prudent, wise. It is formed by adding *yut*, one, to the key *kun*, boundary, limit.

8. *Koong*, to manifest respect, to venerate. The key which is *sun*, the heart, is placed beneath. The upper part is not a complete character.

9. *Kim*, self-restraint, equity, moderation. The key, which is placed on the left, is *yun*, a man: that on the right is *khim*, all, complete.

10. *Yong*, mutual condescension, submission, &c. The key is *gnin*, a word, which is placed on the left. The other part is *syong*, a name.

12. *Tuk*, to receive, acquire, obtain; to obtain as the effect of seeking. The key is *chuk*, slow motion, placed on the left, that on the right side is the ancient character *gnoi*, to stop.

21. *Cheu*, a variable character, and generally a mere euphonic. Its key is *gnin*, a word, placed on the left. The right side is *chea*, another euphonic.

22. *Ee*, separate, differing, &c. The key is *tien*, a field, which is placed above. The part underneath is *koong*, a variable character.

SECTION XI.

19		chee ¹	13		sam ¹	7		chee ³	1		Chee ²
20		tou ³	14		nin ¹	8		hoo ³	2		ewt ⁴
21		kho ²	15		moo ¹	9		moot ⁴	3		haou ³
		wy ⁴	16		khooy ²	10		koon ¹	4		choy ⁵
23		haou ³	17		cc ¹	11		khee ³	5		khoon
		cc ²	18		hoo ³	12		hung ¹	6		khee ³

Chee says, the father being alive, observe

the desire of the son;* the father being dead, observe his conduct: if in three years there be no deviation from his father's way, he may be termed a dutiful son.

COMMENT.

While the father remains, the son is unable to act for himself; and his desire alone can be known. But when the father is dead, the conduct of the son can be fully seen: therefore carefully observe his actions, and discern whether the man be virtuous or vicious. If he be able to persevere in his father's way for three years, without any change, his filial affection will be apparent: if he do not thus persevere, although his conduct be virtuous, he is not a dutiful son.

Wun-ee says, “If he approve his father's way, he deviates not from it, although the father himself be dead; but if he approve it not, how can he persevere therein for the space of three years? Therefore, if in three years there be no deviation, the son evidently

*This elliptical clause may also be rendered “while the father was alive he observed the desires of his son;” but the first rendering best preserves the unity of the sentence.

possesses a filial mind, and has no delight in an opposite conduct.

Yaou-see says, “ In three years if there be no change.” This period is mentioned, because it is that wherein a change of conduct might happen, and the son yet deviates not from his father’s way.

REMARKS ON THE CHARACTERS.

4. *Choy*, to remain, to keep; it is often used in nearly the same sense as the auxiliary *was*: *tso*, the earth, forms the basis and the key of this character.

5. *Koon*, to see, observe, &c. The key is *khin*, to look, which is placed on the right. That on the left is *koon*, a small bird.

7. *Chee*, desire; that which proceeds from the heart of man; also remembrance. The key is *sum*, the heart, which is placed underneath. The upper part is *see*, the general title given to the learned.

9. *Moot*, to die; dead. The key is *soi*, water, which is placed on the left. The other side is *moot*, to dive, to enter the water.

14. *Nin*, a year, a season, the time in which vegetation is completed. The long perpendicular and the two upper horizontal strokes form the key, which is *kon*, a sword, &c.

21. *Khı*, can, may, &c. The explanation in the dictionary is “the reverse of peace;” as though it meant ability for war: Its meaning often coincides with the auxiliary *can*, though not always. The key is *hou*, a month, which is placed within *tung*, constraint, force.

SECTION XII.

16		mee ²	11		wong ¹ wang ²	6		yoong ³	1		Yaou ²
17		seu ³	12		chee ¹	7		wo ¹ ho ²	2		chee ²
18		tay ³	13		tou ³	8		wye ⁴	3		ewt ⁴
19		yaou ¹	14		see ¹	9		qui ³	4		ly ⁴
20		chee ¹	15		wye ⁴	10		sin ¹ syun ²	5		chee ¹

Yaou-chee says, of the exercise of reason
 benignity is a rich fruit: this formed the glory of
 the first emperor's government. Let small and
 great imitate this.

COMMENT.

Ly, is the rule dictated by heaven ; the rule for human actions. *Wu*, denotes a cheerful and benign countenance, void of harshness : indeed respect or authority ought wholly to arise from yourself—from your exercise of equity and reason ; this is the proper use of reason. Exhibit a countenance, kind, void of harshness ; this will be truly great. This was what constituted the excellence of the first emperor's government; and all, from the least to the greatest, should not cease to imitate this conduct.

REMARKS ON THE CHARACTERS.

4. *Ly*, reason, equity, to rule according to law. In common life it is used to express the politeness and attention which friends owe to each other, and is a grand virtue among the Chinese. The key is *see*, to point out, which is placed on the left ; the character on the right is the ancient character used for *ly*.

7. *Wu*, peace, tranquillity, gentleness, benignity. The key of this character is *hou*, a mouth, which is placed on the right ; the left side is *wo*, rice.

9. *Qui*, great, superior ; weighty, as opposed to light, superficial. The key is *pi*, a pearl, which is placed beneath ; the upper part consists of *choong*, in, and *yut*, one.

10. *Sin*, first, chief; commencement, &c. the lower part, which is the key, is the obsolete character for man. The upper part is the character for *gnou*, a cow, with the perpendicular stroke shortened.

11. *Wong*, ruler, chief; the ancient character for emperor ; the modern one is formed by placing *pak*, white, above this. Its key is *yok*, a precious stone.

14. *See*, that, &c. referring either to persons or things ; it is a variable character, and sometimes performs the office of an auxiliary. The key is *khee*, the or this, which is placed on the left. The right side is *kun*, a Chinese weight.

16. *Mee*, beautiful, pleasant, good, excellent. Its key, which is placed above, is *yong*, a sheep or goat.

19. *Yaou*, to follow, to practise, to imitate. The key is *tien*, a field. In the explanation of this character, the dictionary quotes three passages from *Lun-gnee*, the work now before us.

SENTENCE 2d.

¹³ 之 chee¹ 7 而 gnee¹ 1 有 Yaou²

¹⁴ 下 yek⁴ 8 和 wo¹ 2 所 so²

¹⁵ 六 put⁴ 9 六 put⁴ 3 六 put⁴

¹⁶ 可 kho⁵ 10 以 ee² 4 行 hung¹

¹⁷ 行 hung⁵ 11 禮 ly² 5 知 chee¹

¹⁸ 也 ya² 12 節 chit⁴ 6 和 wo¹

There is yet a kind of gentleness which hinders

a man's progress, his being acquainted with gentleness and gentleness alone; without regulating this by reason and equity, a man can by no means go forward.

COMMENT.

A continuation of the former subject. The sage resumes it, saying, There may be a kind of gentleness which completely impedes a man in discharging the various duties of life ; namely, his setting such a value on gentleness as to bend his whole attention to this alone. If a man, however, regulate not this disposition by the dictates of reason, he loses the essence of propriety and virtue. His excessive gentleness of disposition bears him onward like a stream, which he is at length unable to controul, and he is hence quite unable to advance in the path of virtue.

SECTION XIII.

- 22 失 sut⁴ 15 禮 ly³ 8 言 gni¹ 1 有 Yaou
 其 khee¹ 16 遠 eun³ 9 可 kho² 2 子 chee
 24 親 chun¹ 17 耻 chee¹ 10 復 fook⁴ 3 曰 ewt⁴
 25 下 yek³ 18 辱 yok⁴ 11 也 ya² 4 信 sun³
 26 同 kho² 19 也 ya² 12 恭 koong¹ 5 近 kun³
 27 云 choong¹ 20 因 yun¹ 13 近 kun³ 6 於 eu¹
 28 也 ya² 21 云 put⁴ 14 於 eu¹ 7 義 gnee³

Yaoou-chee says, Your promise approaching to justice, your word can be followed up ; your respect being regulated by reason, far distant will be shame. Furthermore, if a man neglect not his parents and friends, he also may obtain effectual support at all seasons.

COMMENT.

The sage in this sentence says, Let your promises and engagements be made with a strict regard to equity, then they may be punctually fulfilled ; let propriety regulate your respect or veneration, toward men, then will shame be far distant from you. Relative to friends and patrons in future life, by no means neglect the good, those worthy of your regard ; thus will you also find continual support even to the end of your life. This maxim relates to the engagements, the conduct, and general behaviour of men : all these should be carefully regarded in the beginning before habits are formed, and the tendency of each deed carefully weighed. If a man act not thus, he will find himself finally left without regard and destitute of all support, and will have continual cause for repentance on account of his neglect and folly.

REMARKS ON THE CHARACTERS.

5. *Kun*, near, intimate. The key, which is placed on the left and comes underneath, is *cheok*, to move swiftly ; that on the right is *kun*, a Chinese weight.

7. *Gne*, gentleness, tenderness, affection, benevolence. It is nearly synonymous with *tuk*. (vide Sect. 9. char. 9.) Its key, *yong*, a sheep, is placed above : *gno*, I, is placed beneath. One philologist observes, however, that the upper part should be *nce*, beauty. (Sect. 12. char. 16.)

16. *Fook*, to repeat, imitate ; to reply. The key is *chhuk*, slow motion, which is placed on the left. That on the right is composed of three characters, the upper part is *yun*, a man ; the middle, *cwl*, to say ; and the lower part *chee*, to follow.

17. *Chee*, shame, dishonor. The key is *sun*, the heart, which is here placed on the right : that on the left is *gne*, the ear.

18. *Yok*, shameful, bad ; probably negligent. Its key, which is placed above, is *sun*, a certain time in the morning ; *chin*, an inch is placed beneath. The ancient dictionary, *Sit-mun*, observes, that it is formed with *chin* underneath *sun*, because, to lose the time for cultivation, covers the husbandman with shame. *Sun*, denotes also the season for cultivation. *Yok*, is joined with the character above, to render the expression stronger.

20. *Yun*, is a variable character, generally a connective. Its key is *wy*, an inclosure, within which is placed, *tay*, great.

22. *Sut*, to forget, omit, neglect, lose. Its key is *tay*, great.

27. *Choong*, to begin, to finish, to learn, to do, to attain, to accomplish ; the chief, the whole, the root or substance. The key, which is placed above, is *min*, a cover ; the lower part is *see*, the ancient character for the soul, to perceive, &c.

SECTION XIV.

25 黑 in¹ 17 慎 sung³ 9 居 khee¹ 1 — Chee²

26 可 kho² 18 於 eū¹ 10 無 moo¹ 2 曰 ewt⁴

27 謂 wy³ 19 言 gnin¹ 11 求 khou³ 3 君 quun¹

28 好 hou³ 20 就 chou¹ 12 安 on¹ 4 子 chee²

29 學 hok⁴ 21 有 yaou² 13 敏 mun² 5 食 suk⁴

30 也 ya² 22 道 tou³ 14 於 eū¹ 6 無 moo¹

31 已 ee² 23 而 gnee¹ 15 穗 see³ 7 求 khou³

24 正 chung³ 16 而 gnee¹ 8 飴 paou¹

Chee says, the honorable man, eating, seeks
 6 8 9 11 10 12
 not fulness ; resting, seeks not enjoyment : he is
 13 14 15 16 17 18 19
 diligent in business, and attentive to his word,
 20 24 22
 that he may duly regulate his course. This may
 27 28 29
 be termed true learning.

REMARKS ON THE CHARACTERS.

7. *Suk* or *sek*, to eat. An elementary character, and the key to 343 others.

8. *Pao*, to fill, to be full. The key is *suk*, to eat, which is placed on the left. That on the right is *pao*, to cover, to inclose.

9. *Khee* or *qhoe*, to stop, to sit, to place, to be seated, &c. The key, which forms the upper part, is *see*, a dead person. The lower part is *koo*, ancient.

12. *On*, comfort, ease, tranquillity, enjoyment. The key, which is placed above, is *min*, a roof, a cover; the lower part is *nee*, a woman.

13. *Munn*, diligent, thorough, quick, attentive. The key is *phok*, to strike gently, &c. which is placed on the right; that on the left is *mooi*, always, continually.

20. *Chou*, to perfect, to complete; it is often used to express the future tense. The key is *khin*, a dog, which is placed on the right,

SECTION XV.

22 樂 lok⁴ 15 曰 ewt⁴ 8 富 hoo³ 1 子 chee²

23 富 hoo³ 16 可 kho² 9 而 gnee¹ 2 貢 koong³

24 而 gnee¹ 17 也 ya² 10 無 moo¹ 3 曰 ewt⁴

25 好 hou² 18 未 mee³ 11 驕 kheu¹ 4 貧 phun¹

26 禮 ly² 19 喜 yok⁴ 12 何 ho¹ 5 而 gnee¹

27 着 chea² 20 貧 phun¹ 13 如 gnee⁴ 6 無 moo¹

28 也 ya² 21 而 gncc¹ 14 之 chee² 7 詔 chim²

1 2 3 (4 12) 4
 Chee-koong says, can it be, that the poor
 shall not be adulatory and the rich not haughty?
 13 14 15 16 (17) 19 (20
 Chee says, it can. May not the poor possess
 contentment, and the rich, true politeness?

COMMENT.

Chim, means flattery ; *khee*, is boasting. The common people being sunk in poverty amidst the rich, neither class knew how to demean themselves. Hence these two disorders. "Without servility, without haughtiness," i. e. that they may know how to conduct themselves aright. Though neither the rich nor the poor may seem able to divest themselves of their respective vices, yet Confucius says, it can be done. If a man have contentment reigning within, he forgets his poverty. Right reason also, or true politeness, will create cheerfulness and humility : happiness springs from right reason, and renders the rich man unconscious of his superiority. *Chee-koong* was rich : he had been formerly poor, and afterward became rich ; and always labored to govern himself

aright. He therefore asked respecting this, and the philosopher answered him in this manner, to inform him what he was able to do, and encourage him to that which he had not yet attained.

REMARKS ON THE CHARACTERS.

4. *Phun*, poor, one who has no substance of any kind. The key is *pi*, a pearl, which is placed below, the upper part is *fun*, to separate.

7. *Chim*, to flatter, to be servile. The key, which is *gnin*, a word, is on the left; that on the right is *hum*, a bridge.

8. *Hoo*, rich, possessing substance. The key of this character is *min*, a roof or cover, which is placed above; the other parts are *yut*, one; *hou*, a mouth; and *tien*, a field.

11. *Kheu*, lofty, haughty, proud. The key of this, which is placed on the left, is *ma*, a horse; that on the right is *keu*, high.

12. *Ho*, a variable character, generally used as an interrogative, and agreeing with all genders. Its key is *yun*, a man, which is placed on the right.

16. *Yok*, is also a variable character, denoting properly a particular kind of vegetable. It is generally an adverb, the meaning of which must be sought from its connection; and is sometimes a mere euphonic. The key, which is placed above, is *chou*, grass. The other part is *yuou*, the right hand.

SENTENCE 2d.

16 chhee¹¹ 琢 tyok⁶ 如 gnee⁴ 一 = Chee²

17 謂 wy⁴ 12 如 gnee⁴ 7 切 chit⁴ 2 貝 koong³

18 ce¹ 13 磨 mo¹ 8 如 gnee⁴ 3 曰 ewt⁴

14 其 khee³ 9 磔 cho³ 4 詩 sce¹

15 斯 sce¹ 10 如 gnee⁴ 5 云 wun³

Chee-koong says, the See has it written,
 "First cut, then smoothe; ⁹carve, then ¹³polish."
 This is rightly said.

COMMENT.

A quotation from a page in the *See seu*, a book of ancient poems, collected by Confucius.* It contains four sentences, pointing out the way in which a man becomes learned. As in polishing a piece of ivory they first use the knife and then the file; and in polishing a precious stone, they use the chissel, and then the polishing stone, till it appear perfectly smooth, and even then seek to give it an additional polish; thus they act, says the Master, who would attain real learning. He lays down one mode for all; making no distinction between rich and poor.

Chee-koong heard this, and pausing, said, he had attained to this degree of virtue, namely, to be neither servile nor haughty. The master then adds, that the grand rule of life is, for the poor to possess contentment and the rich true politeness; and that there should be no cessation to the desires of the mind after improvement. By this couplet it is intimated that the honorable man's progress in virtue and wisdom should be like the polishing of ivory, which they first cut and then smooth; or that of a precious stone, which the artist cuts and then polishes, and afterwards seeks to give it a higher, and even a still higher polish.

* This book is in the possession of the editor.

REMARKS ON THE CHARACTERS.

5. *Wun*, together, collected, as men conversing together, or things collected in writing ; hence, written. The key is *gnce*, two, which is placed above : the character below is *sec*, secret.

7. *Chhit*, to cut, to carve ; The key is *tou*, a knife, which is placed on the right side : on the left is *chhut*, seven.

9. *Chho*, to rub or polish ; *syuk*, a stone, is the key, which is placed on the left ; the right side is *chha*, a fault, to err, &c.

11. *Tyok*, to cut a precious stone, &c. The key is *yok*, a precious stone, which is placed on the right ; the character on the left is *chee*, a hog.

13. *Mo*, to polish a precious stone. The key is *syuk*, a stone, which is placed at the bottom ; the upper part is *im*, the obsolete character for a house or roof, and the middle part *lum*, a grove.

SENTENCE 3d.

16 知^{chee¹} 矣^{ce²} 6 口^{kho²} 1 爾^{ee²} Chee^²
 17 來^{loy³} 告^{kou³} 7 與^{ee²} 2 曰^{ewt⁴}
 18 者^{chea²} 諸^{chee¹} 8 言^{gnin⁴} 3 賦^{Chhee³}
 14 往^{wong²} 9 詩^{see¹} 4 言^{ya²}
 15 而^{gneec¹} 10 焉^{ee²} 5 始^{chhee²}

¹
²
³
⁴
⁵
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¹²
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¹⁴
¹⁵
¹⁶
¹⁷

Chee says, Chhee is now able to quote the See.* Tell him the past, and he knows what is to come.

* Or, "begins to be capable of quoting the See."

COMMENT.

The *See-kung*, is the book of classic poetry mentioned before. *Wong*, past, refers to what had been already spoken to point out the path for the rich and the poor : *loi*, to come, denotes, what was not yet spoken, but capable of being inferred. The scope and design of those two sentences are too evident to need any illustration : without first cutting, any attempt to smoothe the horn or the ivory will be attended with little effect ; without the prior use of the chissel, any attempt to polish will be fruitless ; and though the disciple should feel not quite at ease with his small degréce of proficiency, yet without earnestly desiring a higher degree of perfection, he will neither be able to make any considerable advances in virtue and wisdom, nor even to become thoroughly acquainted with his own deficiency.

REMARKS ON THE CHARACTERS.

5. *Chee*, to begin, a beginning ; also a paternal name, which is the case with so great a number of the characters, that it seems unnecessary to notice it. The key is *nee*, a woman, which is placed on the left. That on the right is *thoi*, a term used in astronomy.

12. *Kou*, to relate, tell, publish. The key is *hou*, a mouth, which is placed below. The character above is *gnou*, a cow or ox.

14. *Wong*, to go, walk, pass away, &c. The key is *chok*, slow motion, which is placed on the left hand : that on the left is *chee*, chief, lord, according to some : as others write the character, *sung*, to be born, &c.

SECTION XVI.

13 人 yun¹ 知 chee¹ 5 人 yun¹ 1 也 Chee¹

14 也 ya³ 患 wan³ 6 之 chee¹ 2 曰 ewt⁴

11 不 put⁴ 7 不 put⁴ 3 不 put⁴

12 知 chee¹ 8 已 kee⁴ 4 患 wan³

Chee says, grieve not that men know not
you ; be grieved that you are ignorant of men.

COMMENT.

Wan-see says, The honorable man knows well what is in himself ; he therefore grieves not that men are ignorant of him. If any one

knows not men, i. e. is unable to distinguish between good or evil, right or wrong ; he has indeed just ground for regret.

REMARKS, &c.

4. *Wan*, sorrow, grief; pain of mind; to be sorry, &c. The key is *sum*, the heart, which is placed below; the upper part is *chhin*, to put together, to enter, &c.

C H A P T E R II.



SECTION I.

16 星 sun¹ 11 居 kee³ 6 德 tuk⁴ 1 二 = Chee²

17 共 koong³ 12 其 khiee⁴ 7 辟 phice 2 曰 ewt⁴

18 之 chee¹ 13 所 so³ 8 如 gnee⁴ 3 爲 wye¹

14 而 gnee¹ 9 北 puk⁴ 4 政 chung³

15 衆 choong³ 10 長 sun⁴ 5 以 ee²

， 2 3 4 5 6
Chee says, of governing with equity, that it
， 8 9 10 11 12 13 14 15
resembles the north star; which is fixed, and all
16 17
the stars surround it.

COMMENT.

Chung, denotes a magistrate's governing or regulating the people. *Tuk*, consists in obeying the dictates of reason. It is said that all the stars in the four sides of the heavens surround the north star. Thus a ruler, governing with equity and gentleness, needs nothing more to unite the whole kingdom to him. *Chung-chee* says, Govern with equity ; nothing is necessary beyond this. *Fwan-see* says, A ruler who governs thus, attracts all around him without any effort. Without speaking, he is believed ; without effort, obeyed.

REMARKS ON THE CHARACTERS.

7. *Phee*, a ruler; also as, like.* It is formed by adding the key *sun*, a fault, &c. (the character on the right) to *quun*, a ruler. Some add *gün*, a word.
9. *Puk*, the north ; the north side. Its key is *pi*, a spoon, &c. which is placed on the right ; the left side is *sou*, the hand.
10. *Sun*, the name of a star ; formerly used to denote the morning. It is a key, the class of which contains 13 characters.
16. *Sun*, a name for the stars in general ; its key is *yut*, a day, which is the character placed above ; that beneath, is *sung*, to produce.
17. *Koong*, to render the people obedient to rule ; also to encompass, to surround, as obedient subjects surround a prince. This passage is quoted in the dictionary in support of this latter sense. The key is *pat*, eight.

* If this character were rendered "a ruler" the sentence would read "The ruler resembles the north star."

SECTION II.

13 moo¹ 9 pi³ 5 pak⁴ 1 Chee²

14 chea¹ 10 chee¹ 6- - - yut⁴ 2 ewt⁴

11 ewt⁴ 7 gnin⁴ 3 see¹

12 see³ 8 cc² 4 sam¹

Chee says, The See has three hundred sections. He adds, "Could they be included in one word, I should esteem it not evil."*

* This extremely elliptical and obscure passage may be also rendered thus;--"Including them in one word," he says, "I esteem them not evil." And indeed the comment seems rather to favor this sense. The Chinese teacher however, says, that Confucius meant to convey a censure of some parts of the book.

COMMENT.

See, means the *See-kung* (mentioned Chap. I. Sect. xv.). "Three hundred" refers to the number of sections in the book, which are 311. "I deem it not evil," (*see moo chea,*) is a sentence occurring in the *Loo*, a section of the *See*. Respecting poetry, he says, When virtuous, it encourages and animates men to the practice of virtue, but when vicious, it corrupts and destroys the mind.

REMARKS ON THE CHARACTERS.

5. *Pak*, a hundred ; its key is *pak*, white, to which is added a stroke above.
9. *Pi*, to inclose, &c. The key is *chou*, grass, which is placed above.
12. *See*, to think, esteem, judge. The key is *sum*, the heart, which is placed beneath : the upper part is *tien*, a field.
14. *Chea*, bad, evil, pernicious. The key which is placed on the left is *gna*, a tooth ; on the right is *koo*, a country, &c.

SECTION III.

13 而 gnee¹ 以 ee² 5 以 ee³ 1 子 Chee⁴

14 無 mo¹ 刑 ung 6 政 chung³ 2 曰 ewt⁴

15 惡 chee⁵ 民 mun¹ 7 齊 chi¹ 3 道 tou⁵

12 免 min² 8 之 chee¹ 4 之 chee³

Chee says, In governing by legal coercion, in restraining by punishment, the people are preserved from open vice; but without ingenuous shame.

COMMENT

Tou, here signifies, to point or lead men to a rule laid down; *chung*, legal coercion, command, prohibition; *chi* to equalize, to repress, (the transgressor). If after laying down a rule or law,

the people comply not therewith, punishment may bring them to compliance; but although the people may be thus preserved from open vice, they will feel no ingenuous shame on account of it: hence, though they may abstain from openly practising evil, their minds still approve it: depraved in heart, they by no means relinquish their evil habits.

REMARKS ON THE CHARACTERS.

7. *Chi*, to regulate, to make equal, to keep in due order, to govern without impartiality. An elementary character, the class of which contains only 16 other characters.

10. *Ung*, punishment; to punish; to render complete; i. e. to reform. Its key is *tou*, to cut, which is placed on the right.

12. *Min*, to restrain, to preserve. The key, which forms the lower part, is the obsolete character for man. The other part is not a complete character: it has above *tou*, a knife.

SENTENCE 2d.

9 行 yaou² 5 齊 chi¹ 1 道 Tou³

10 恥 chec² 6 之 chee² 2 之 chce¹

11 上 chea² 7 以 ee² 3 以 ee²

12 格 kak² 8 禮 ly² 4 德 tuk⁴

Govern the people with clemency; rule with equity and reason: feeling ashamed, (the vicious,) may return to virtue.

COMMENT.

The sage says, Let the magistrate act with strict propriety, that the people beholding, may feel grateful, and follow the same course.

Further, let him administer justice with strict impartiality ; then the people, ashamed of their vices, may perhaps, again return to virtue.

REMARKS ON THE CHARACTERS.

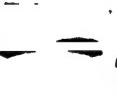
11. *Chea*, a variable character, to which it is difficult to affix any precise meaning. It sometimes supplies the place of the adverbial particle *ly*. The key is *yut*, one.

12. *Kak*, to arrive, to come, to return. The key, which is on the left hand is *mok*, wood : the character on the left is *khok*, different, &c. One author says that *kak* means to regulate : the *See* has, *Kak khee see sum*. Regulate the evil heart.

SECTION IV.

10.  hok⁴ 7  gncc¹ 4  = sup⁴ 1  Chee²

8  chee² 5  yaou² 2  ewt

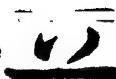
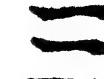
9  = ec¹ 6  ong² 3  cong⁴

Chee says, at fifteen my desire was toward learning.¹⁰

COMMENT.

Formerly, youth at fifteen, entered on a course of important studies. "Desire," denotes the whole bent of the mind. "Learning," here means, that important kind of learning, which consists in the knowledge of virtue, renovates the mind, and brings men back to equity and reason. The desire of Confucius was early toward those objects: he treasured up every thing in his mind, and was deterred by no difficulty.

SENTENCE 2d.

4  lup⁴ 3  gnee¹ 2 = = sup⁴ 1  Sam¹

At thirty, my mind was fixed.

COMMENT.

Confucius had now for fifteen years accustomed himself to fixed and steady application ; and his mind was so firmly settled in the pursuit of knowledge, that he had no desire for any thing beside.

SENTENCE 3d.

5  wak⁴ 4  put⁴ 3  gnee 2 = = sup⁴ 1  See³

At forty, I had no doubt.

COMMENT.

That is, relative to what was proper in the conduct of human life. Respecting the whole of this he had no doubt ; he understood things clearly, and had nothing farther to seek or examine.

SENTENCE 4th.

⁵ 天 tien¹ 3 而 gnee¹ 1 然 rān² ong²

⁶ 命 mung³ 4 知 chee¹ 2 然 rān² sup⁴

At fifty, I understood the heaven-derived rule.

COMMENT.

"The heaven-derived rule," includes the common course of nature, the conduct of Providence, and those ideas which are implanted by nature in the minds of men for the regulation of their conduct. He knew this ; that is, he understood it so thoroughly as to discern its beauty and excellence. Nothing appeared dark to him ; although he was unable fully to express his ideas.

SENTENCE 5th.

5 順 sun³ 4 耳 gnee² 3 而 gnee¹ 2 十 sup⁴ 1 六 Lok

At sixty, the ear received every thing with
ease.

COMMENT.

Things entered his ear and heart at once: nothing appeared hard, or difficult to be comprehended. He had arrived to such a pitch in knowledge, that without reflecting, he understood whatever approached his ear.

SENTENCE. 6th.

10 矩 ^{kce²} 7 欲 ^{yok⁴} 4 從 ^{choong³} 1 — — Chut⁴
 8 不 ^{put⁴} 5 心 ^{sum¹} 2 — — sup⁴
 9 踰 ^{eū³} 6 所 ^{so²} 3 而 ^{gnce}

At ¹ ², the desires which proceeded from
 the heart, transgressed not the law.

COMMENT.

That which proceeded from his mind was proper and right. The motions of his heart, namely, his desires, did not transgress the rule: he walked at ease, and without effort remained in the path of virtue.

Chung-chee says, Koong-chee was born with a disposition for knowledge. He adds, that he earnestly sought, and attained that kind of learning which he might communicate to posterity. He

fixed himself immovably in the pursuit of wisdom. Nothing appeared doubtful or uncertain to him. He comprehended the laws by which both the natural and moral world are governed. What he heard, he received with perfect ease. The desires which proceeded from his mind transgressed not the law, and, without laying the least restraint on himself, he remained within the bounds of virtue. Such was the philosopher.

REMARKS ON THE CHARACTERS IN SECTION IV.

SENTENCE 1. char. 6. *Ong*, five. *Ty-ong* is the ordinal, fifth. The key is *gnee*, two.

9. *Eu*, to, unto; sometimes, to go, to walk. The key of this is also *gnee*, two.

SENTENCE 3. char. 1. *See*, four. The key is *wy*, the obsolete character for a country, within which is placed the ancient character for man.

5. *Wak*, doubt, uncertainty; its key, which is *sum*, the heart, is placed beneath: the upper part is *wak*, some one. *Chou-pak-chee* observes, that *wak* was the original character for doubt; but the learned afterwards added *sum*, the heart, for the sake of distinction.

SENTENCE 4. char. 5. *Tien*, heaven, reason, intelligence, i. e. the source of intelligence; metaphorically, the Supreme Being. The sky is termed *mun tien*. The key is *tay*, great, over which is placed *yut*, one.

3. *Mung*, an order, a decree, a command ; also instruction. The key is *hou*, a mouth, which is placed on the left.

SENTENCE 5. char. 1. *Lok*, six. The key is *pat*, eight, which is placed below.

4. *Gnee*, the ear. An elementary character the class of which contains 137.

5. *Sun*, peaceful, easy, flowing. The key is *pi*, a pearl, which is placed on the right. On the left is *chuen*, a stream or river.

SENTENCE 6. char. 1. *Chhut*, seven. The key is *yut*, one.

4. *Chwong*, to flow, to be easy, submissive, to walk after another ; also, from, and sometimes with. The key is *cheok*, to move slowly, which is placed on the left. The other part has *yun*, a man, on the top ; but if taken together, forms no complete character.

5. *Sum*, the heart, an elementary character, under which are included 956 others.

7. *Yoh*, desire, affection ; to wish, &c. The key, which is placed on the right, is *hin*, want, deficiency ; that on the left is *kook*, a pool or lake, a channel, &c.

9. *Ieu*, to go out, pass beyond, &c. The key, which is on the right is *eu*, a sound.

10. *Kee*, square, right, a law, a rule. The key is *chee*, an arrow, which is placed on the left. The character on the right is *kee*, great, &c.

SECTION V.

SENTENCE 1st.

7 曰  ewt⁴ 4 問  mun³ 1 爾  Mung³

8 無  moo¹ 5 孝  haou³ 2 懿  ee³

9 違  wy³ 6 無  Chee² 8 不  chee²

Mung-ee-chee enquired (respecting) filial vénération. Chee replied, Do not act against (reason).

COMMENT.

Ee-chee was the mandarine of *Loo*; his paternal name was *Choong-suen*, and his proper name *Ho-kee*. "Do not act against," means, Do not act contrary to the dictates of reason.

SENTENCE 2d.

16 曰 ^{ewt⁴} 之 ^{haou³} 之 ^{chee¹} 樊 ^{Fwan¹}

17 無 ^{moo¹} 於 ^{eu¹} 曰 ^{ewt⁴} 遲 ^{chee¹}

18 違 ^{wy³} 手 ^{gnō²} 告 ^{Mung³} 御 ^{gneū³}

14 手 ^{gnō²} 孫 ^{suen¹} 事 ^{Chee³}

15 對 ^{tooi³} 問 ^{mun³} 口 ^{kou³}

4 5 1 2 3 7 6
Chee, informing Fwan-chee-gnee, said, Mung-
9 10 12 13 11
suen enquired of me respecting filial veneration.

14 15 16 17 18
I replying said, Do not act against reason.

COMMENT.

Fwan-chee was a disciple of Confucius ; his proper name was *See-gneu* ; he was Confucius's charioteer. *Mung-suen* was called also *Choong-suen*. The philosopher did not enlarge with *Mung-ce-chee*, and he could ask no farther. Confucius was afraid that he would lose his filial piety ; therefore hinting to him, that filial piety, or acting according to the will of his parents, was the voice of reason, he ordered *Fwan-chee* more fully to instruct him therein.

REMARKS ON THE CHARACTERS.

13. *Gno*, the pronoun I. It also means self, myself, &c. The key, which is on the right side of the character, is *ko*, a sword, a lance : the other part differs a little from *sou*, the hand.

14. *Tooi*, to answer, reply, &c. The key is *chin*, an inch, which is placed on the right.

19. *IWy*, to oppose, to act against ; also to go, and sometimes to do evil. The key is *cheok*, to move swiftly, which is placed on the left. That on the right is *wy*, against, and *gnou*, a cow or ox.

SENTENCE 3d.

19 祭 chhi³ 禮 ly² 子 chee² 梢 Fwan³

20 一 chee¹⁴ 死 see² 曰 ewt⁴ 垣 chhee¹

21 以 ee² 葬 chhong³ 生 sung³ 曰 ewt⁴

22 禮 ly² 之 chee¹ 言 see³ 向 ho¹

17 以 ee² 11 之 chee¹ 謂 wye⁴

18 禮 ly² 12 以 ee² 6 也 ya²

Fwan-chee says, How may it be described?

Chee says, While parents are living, serve them

according¹² to rule ; when dead, solemnize¹³ their funeral obsequies according to rule : afterward, worship¹⁴ them according to rule.¹⁵

COMMENT.

To serve parents while living, to inter them with due solemnity, and afterward to worship or reverence them, includes the whole of what belongs to filial piety. *Ly*, (18) means, the rule laid down according to reason. A man's duty to his parents, from the beginning to the end, should be performed wholly according to this rule. Filial duty then amounts to this. These three mandarines, *Mung-suen*, *Choong-suen*, and *Qui-suen*, violated the known rules ; the sage therefore thus reprobated them. However, the idea conveyed by this maxim is very deep and extensive : the sage delivered it that men might not imitate the conduct of these three mandarines.

REMARKS ON THE CHARACTERS.

14. *See*, to die ; also dead. The key, which is on the left is *tay*, evil : that on the right is *pi*, a spoon, &c.

15. *Chong*, to bury, to intomb. The key, which is *chou*, grass, is placed beneath. The character above is also *chou*, grass, and that on the middle is *see*, dead; the character above.

19. *Chi*, to worship, to reverence. The key, which is placed at the bottom, is *see*, soul, spirit, &c.

SECTION VI.

13 之 chee¹ 母 moo² 之 haou³ 1 爾 Mung³
 14 憂 ycau¹⁰ 惟 wy³ 6 正 moo²
 其 khce¹ 曰 ewt⁴ 3 伯 pak⁴
 疾 chlut⁴ 父 hoo³ 4 問 mun³

Mung-moo-pak enquired respecting filial piety. Chee says, 'The father and mother alone, in the son's sickness, feel heart-rending anxiety.'

COMMENT.

Moo-pak, was the son of Ee-chee; his proper name was Ee-gnin. It is here intimated that the father and mother's affection to their son is incomparably great. They alone are afraid lest he should

fall sick, and feel constant anxiety on this account. A man's son is his chief treasure. A son should return his father and mother's affection, and be equally tender about grieving them: he should therefore carefully preserve himself, both from danger and from vice. Is it not right that the son be dutiful? It was formerly said: A man should serve father and mother by not exposing himself to danger, lest by running into evil he should cause them sorrow. If a son weigh thoroughly the fact, that even his sickness is a source of affliction to his father and mother, he will certainly become a dutiful son.

REMARKS ON THE CHARACTERS.

10. *Wi*, only: A variable character, generally a mere connective. The key is *hou*, a mouth, which is placed on the left. The other is *kay*, a chaste woman, &c.

12. *Chut*, to be sick, diseased. The key, which is placed on the left, is *chut*, weak, the obsolete character for sickness. The inner part is *chee*, an arrow.

14. *Yaou*, to be sorry, grieved, &c. The key which is *sum*, the heart, is placed in the midst of the character; as it is in *oi*, love, from which this differs only by having *pak*, a hundred, on the top, instead of *chaou*, claws.

SECTION VII.

- 22 養 ^{yong²} 15 至 ^{chee³} 8 之 ^{chee¹} 1 — =Chee²
- 23 不 ^{put⁴} 16 於 ^{eū¹} 9 羣 ^{haou³} 2 游 ^{yaou¹}
- 24 敬 ^{kung³} 17 犬 ^{khuon^s} 10 者 ^{chea²} 3 問 ^{mun³}
- 25 何 ^{ho¹} 18 馬 ^{ma²} 11 是 ^{sec¹} 4 孝 ^{haou³}
- 26 以 ^{ee²} 19 皆 ^{kay¹} 12 謂 ^{wye⁴} 5 — =Chee²
- 27 別 ^{pit⁴} 20 能 ^{nung³} 13 能 ^{nung^s} 6 曰 ^{cwt⁴}
- 28 立 ^{hoo¹} 21 有 ^{yaou²} 14 養 ^{yong^s} 7 今 ^{kum¹}

* ¹ ² ³ ⁴
 Chee-yaou enquired respecting filial piety.
⁵ ⁶ ⁷
 Chee says, The filial piety of the present day is
⁸ ⁹ ¹⁰ ¹¹
 esteemed merely ability to nourish (a parent.)
¹² ¹³ ¹⁴
 This care is extended to a dog or a horse; every
¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹
 domestic animal can obtain food. Beside veneration,
²⁰ ²¹ ²²
²³ ²⁴
²⁵ ²⁶
 what is the difference?

COMMENT.

Chee-yaou was Confucius's disciple : his paternal name was *Gün*. and his proper name *In*. *Yong*, means, to nourish with food, &c. A man who keeps a horse or a dog gives it to eat; even these animals are nourished. If then you nourish your parents and yet manifest no veneration for them, this will be the nourishment of beasts! What difference? Oh fie! Without veneration, your nourishing them becomes an insult. Such is the idea the philosopher earnestly inculcated on men.

REMARKS ON THE CHARACTERS.

7. *Kum*, now, the present time ; also a moment. The key is *yun*, a man, which forms the upper part of the character. The lower part is *chuk*, to walk slowly, &c.

14. *Yong*, to nourish, to support ; to rear to maturity. The key is *suk*, food, which is placed below ; the upper part is *yong*, a sheep, or goat.

17. *Khuon*, a dog. An elementary character, under which are placed 412 others.

18. *Ma*, a horse ; an elementary character the class of which contains 410.

19. *Kay*, all, every ; the whole, &c. The dictionary observes, that the true key is *pak*, white (under which it is placed) ; but that men write it now with *yut*, a day. The upper part is *pee*, to compare.

27. *Pit*, to separate, to divide, to differ. The key, which is on the right, is *ten*, a knife. That on the right is *ling*, to part, divide, &c.

SECTION VIII.

- 22 曾 chung¹ 15 勞 low¹ 8 難 nan¹ 1 二 Chec³
- 23 是 sec³ 16 有 yaou² 9 有 yaou² 2 夏 ha³
- 24 以 ee² 17 酒 chou³ 10 事 see³ 3 問 mun³
- 25 爲 wy³ 18 食 chee³ 11 弟 ty¹ 4 孝 haou³
- 26 孝 haou³ 19 先 sin¹ 12 子 chee² 5 子 Chee³
- 27 爭 hoo¹ 20 生 sung¹ 13 服 foock⁴ 6 曰 ewt³
- 21 饌 chang³ 14 其 khce¹ 7 色 uk⁴

Chee-ha² enquired respecting filial piety.
 Chee says, It is difficult indeed.* In performing
 his work the disciple undergoes hard labor: hav-
 ing prepared wine and food the master† dines;
 yet, is this the exemplifying of filial reverence? ²²

COMMENT.

"Difficult indeed;" that is, the manner is difficult, in which parents should be served. A dutiful son feels deep affection for his parents: he will be pleasant in his temper towards them; pleasant in temper, he will wear a pleasing countenance; nay, so form his countenance as to create in them delight. In serving father and mother, therefore, the manner alone is difficult. To submit to labor and rebuke, and to provide food for parents, by no means constitutes filial piety. It was formerly said, "To study the time and manner of serving parents, is the great difficulty." This is the idea which the sage inculcates here.

* Or, "the manner is difficult." *Suk* denotes color, manner, &c.

† Literally, "Those born before him," which phrase includes father, mother, and even an elder brother, as well as a master.

REMARKS ON THE CHARACTERS.

8. *Nan*, difficult not easy, heavy, burdensome. When it is pronounced with the *gd* sound, it means anxiety, fear, &c. The key, which is on the left, is *kay*, a chaste woman, &c.

13. *Fook*, to follow; to bear, sustain. It properly means a carriage and four; hence, to follow; &c. It sometimes denotes business also; and in certain connections, conduct. The key, which is placed on the left, is *gnut*, a month. The other part is the obsolete character *fook*, of nearly the same import.

15. *Lou*, labor, trouble, anxiety. The key is *luk*, force, which is placed beneath. The other part forms no character if taken together; but if separated, the two upper characters will be *so*, fire, and the middle, *min*, a cover.

17. *Chou*, is properly wine; united with *chee*, food, the character below it denotes dinner. The key is *soi*, water, which is placed on the left. The other part is *yaou*, the dawn, the time from five to seven.

18. *Chee*, food; when termed *suk*, it means, to eat. An elementary character, under which are placed 313 others.

21. *Chang*, to dine; dinner, &c. The key is *suk*, to eat, which is placed on the left.

SECTION IX.

22 回 Hooi³ 15 省 sung² 8 曰 yut⁴ 1 子 Chee²

23 也 ya² 16 其 khee⁴ 9 不 put⁴ 2 曰 ewt⁴

24 不 put⁴ 17 私 sec² 10 違 wy³ 3 吾 oong⁴

25 愚 gneu² 18 亦 yek⁴ 11 如 gnee⁴ 4 與 eü¹

19 足 chok² 12 愚 gneu² 5 回 Hooi⁴

20 以 ee¹ 13 退 thooi² 6 言 gnin²

21 發 fwat² 14 而 gnee¹ 7 終 choong²

1 2 3 4 5 6 7
 Chee says, With Hooi, I converse the whole
 8 9 10 11 12
 day ; he does not oppose (reason) like one ignor-
 ant. He is docile and gentle, and examines things
 13 14 15 16 17 18 19
 when alone ; and at length makes them clear.
 20 21 22 23 24
 Hooi is by no means ignorant.

COMMENT.

Hooi was *Koong-chee's* disciple ; his paternal name was *Gnan* : and literary name *Chee-eun*. He hearkened with diligence to Confucius's instructions, and felt it no hardship to ask him questions respecting them. He reflected on what he had learned : he did not pretend to be always importuning Confucius, yet he comprehended clearly the reason and ground of these instructions which the sage had given. *Gnan-eun* possessed a great capacity and an excellent disposition ; he might himself be compared to a sage. He heard the sage's instructions with attention, and pondered them with care, till he himself perceived the reasons on which they were grounded. Thus he was conversing all day long with Confucius, without discovering any thing of that pertinacious obstinacy common to ignorant men ; he however quietly examined things when alone, that he might, in calm silence, discern the use and application of them. He therefore was

capable of explaining clearly and fully the doctrines inculcated by the Philosopher; and the people at length perceived that he was not ignorant.

REMARKS ON THE CHARACTERS.

6. *Choong*, the end; the last, the utmost. The key, which is placed on the left, is *see*, silk or any thing fine. The other part is *toung*, the winter.

12. *Gneu*, ignorant, dull. The key is *sun*, the heart, which is placed underneath.

13. *Thien*, to give up, to be gentle, docile, condescending. The key, which is on the left, is *chek*, to move swarly. The other part is *lun*, a limit.

SECTION X.

5 听 ^{so²} 3 见 ^{sec²} 1 子 ^{Chee²}

6 以 ^{ee¹} 4 其 ^{khee¹} 2 田 ^{cwt¹}

¹ ¹ ³ ⁵ ⁶
Chee says, observe what a man does.

COMMENT.

The philosopher, in this conversation, points out the rule for judging of men. He says, A man's virtuous or vicious disposition can be seen by his actions : though you cannot discern the thoughts of his heart, yet mark the beginning of a man's course, and you may soon discern what he will be. If he be humble and virtuous, he will become an honorable man ; if obstinate and vicious, he will be one of the vulgar.

SENTENCE 2d.

4 由 ¹yaou¹ 所 ²so² 2 其 ³khee³ 1 観 ⁴Koon¹

¹
Observe whence his actions proceed.
³ ⁴

COMMENT.

That is, whether they are virtuous, and whether his ideas proceed from a virtuous principle. Without a principle of virtue, a man can never become the honorable man. One says, Yaou, denotes the walk of a man ; and truly what a man is in his daily conduct, that he is in reality.

SENTENCE 3d.

4 安^{on¹} 3 所^{so²} 2 其^{khhee⁴} 1 祭^{Chhut⁴}

Observe carefully his recreations.

COMMENT.

On, denotes ease, pleasure, recreation. Observe whether these be virtuous, and whether his heart, when it gives itself up to enjoyment, still tends towards virtue. If his enjoyments be of a vicious nature, how is it possible for him to abide in the paths of virtue?

SENTENCE 4th.

7 廣^{chou¹} 5 人^{yun¹} 3 廣^{chou¹} 1 人^{Yun²}
 8 口^{choy¹} 6 三ⁱⁿ 4 成^{choy¹} 2 焉^{in²}

How can a man remain concealed? How
can a man remain concealed?

COMMENT.

In, here denotes how? This sentence is weighty, and is both deep and clear. *Chung-chee* says, This is within a man's own power. If a person enter fully into the meaning of this maxim, he can thereby decide on a man's habits and character, even as did the sage.

REMARKS ON THE CHARACTERS IN SECT. X.

¶

SENTENCE 1. char. 3. *See*, to look, observe, compare, &c. The key is *kin*, to see, which is the character on the right. That on the left is *see*, a spirit.

SENTENCE 3. char. 1. *Chhut*, to observe, to know, to examine thoroughly. The key, which is placed on the top, is *min*, a cover. The other part is *chi*, to worship, &c.

SENTENCE 4. char. 2. *In*, is a variable character, which is often used as a connective. In this sentence it is used interrogatively. The key is *fo*, fire, which is placed beneath.

3. *Chhou*, a term used to denote an old man, but the commentator explains it here as signifying hidden, concealed. The key, which is the upper part, is *hon*, a cavern, according to some; *im*, a house, according to others.

4. *Choy*, a variable character, sometimes denoting in, &c. but often a mere euphonic, as seems to be the case here. The key is *hou*, a mouth, which is the lower character on the left.

SECTION XI.

10 爲 ^{wy¹} 7 新 ^{sun¹} 4 故 ^{koo³} 1 子 ^{Chee²}
 11 師 ^{see¹} 8 可 ^{kho²} 5 而 ^{gnee¹} 2 曰 ^{ewt⁴}
 12 実 ^{ee²} 9 以 ^{cc³} 6 知 ^{chee¹} 3 溫 ^{wun²}

¹ ² ³ ⁴ ⁵
 Chee says, Meditate on former ideas, and
⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹
 acquire new ; you can thus become a master.

COMMENT.

The sage says, If you practise continually what you have already heard, and constantly endeavor to obtain new ideas, what you learn will remain fixed in your mind, your improvement will be

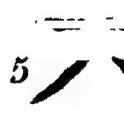
constantly progressive, and you may thus become an instructor of others. But if you merely ask respecting things, you will never enter deeply into them ; and what you already know will become useless. Indeed those who learn, and enlarge their ideas by practice and reflection, despise the man who is unable to instruct others.

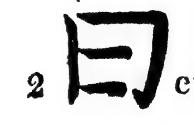
REMARKS ON THE CHARACTERS.

7. *Sun*, new, the reverse of old or ancient ; also the beginning ; sometimes, beautiful. The key, which is on the right, is *kun*, a small weight.

11. *See*, to teach, to publish ; a man who teaches, one who instructs another in the right way ; also a chief. The key, which is placed on the left, is *kun*, a handkerchief, a cloth, a covering.

SECTION XII.

5  put⁴ 3  quun¹ 1  Chee²

6  hee³ 4  chee² 2  cwt⁴

¹ ² ³ ⁴ ⁵
Chee says, the honorable man is no (com-
mon) thing.⁶

COMMENT.

Hte, denotes things which differ in their use, and cannot be applied indiscriminately : The honorable man is a person of complete worth. He includes all in himself ; there is nothing for which he is unfit. He possesses ability not merely for one thing, or one kind of business ; he is capable of all things.

REMARKS, &c.

6. *Hte*, a thing, a vessel of any kind. The key is *hou*, a mouth, in the midst of four of which characters, is placed *khin*, a dog. *Chou-pak* observes however, that this character was anciently formed with *tay*, great.

SECTION XIII.

13 後 hou² 行 hung¹ 二 chee¹ 子 Chee¹

14 從 choong¹ 真 khee¹ 子 Chee² 貢 koong³

15 之 chec¹ 言 gnin¹ 曰 ewt⁴ 間 mun³

12 而 gnee¹ 先 sin¹ 君 quun¹

Chee-koong enquired about the honorable man. Chee says, First examine his conduct, and then imitate (him).*

* Or, "He first examines a line of conduct, and afterward adheres thereto." The ellipsis may be supplied by the pronoun *he*, although the comment favors the sense given above.

COMMENT.

Chou-see says, This sentence recommends a person's weighing the probable consequences of a course of action, and afterwards following it, according as his own judgment may direct him.

SECTION XIV.

13	六	put ⁴	9	小	scu ²	5	周	chou ¹	1	子	Chee ²
14	周	chou ¹	10	人	yun ¹	6	而	gnee ¹	2	曰	ewt ⁴
									3	居	quun ¹
						11	比	pee ²	7	六	put ⁴
						12	而	gnee ¹	8	比	pee ²
									4	一	chee ²

Chee says, The honorable man is benevo-

6 7 8 9 10
 lent, and enlarged, and not partial; the low man,
 partial and unjust, and not benevolent.
 ()
 11 12 13 14

COMMENT.

Chou, is goodness, tenderness, affection. *Pee* here means partial, evil, unjust. The honorable man and the vulgar differ even as the evening and the morning, the day and the night. They are completely opposite. Then distinguish wherein the difference lies, namely in their good and evil dispositions. ——— He who wishes to learn, should deeply examine these things, and consider what he ought to practise and what to reject.

REMARKS ON THE CHARACTERS.

- 5. *Chou*, good, enlarged, benevolent, kind. The key is *hou*, a mouth.
- 8. *Pee*, to compare &c. also evil, partial, unjust, unkind. It is an elementary character, the class of which includes 14 others.

SECTION XV.

13	則	chuk ⁴	9	思	sec ¹	5	不	put ⁴	1	而	Chee ²
14	殆	thoi ²	10	而	gnec ¹	6	思	sec ¹	2	曰	ewt ⁴
11	不	put ⁴	7	則	chuk ⁴	5	學	hok ⁴	3	而	hok ⁴
12	學	hok ⁴	8	罔	mong ²	4	而	gne	6	而	gne

1 2 3 5 6 7 8 9 11 14
 Chee says, Learning without reflection will profit nothing. Reflection without (progressive) learning, will leave the mind uneasy and miserable.

COMMENT.

If you do not thoroughly examine the ideas which you receive, your mind will be empty; you will gain nothing. If you do not constantly pursue learning, your mind will become contracted,

miserable, and void of enjoyment. *Chung-chee* says, Learn thoroughly, enquire diligently, examine carefully, distinguish clearly, and practise firmly: of these five if one be wanting, you can never become truly learned.

REMARKS ON THE CHARACTERS.

8. *Mong*, none, not, nothing; to be ignorant. The key is *mong*, a net, within which is placed *mong*, to die.

14. *Thoi*, miserable, contracted, unhappy. The key, which is on the left, is *tay*, evil.

SECTION XVI

10		ee ²	7		see ¹	4		hoo ¹	1		Chee ¹
8		hoy ¹	5		ee ³	2		ewt ⁴			
9		ya ²	6		tuin ¹	3		koong ²			

1 Chee says, Suppress jugglery and legerdemain: these are destructive.

COMMENT.

Fwan-see says, *Koong* means to make or fabricate: those who work in wood, silver, gold, &c. are termed *koong*: *Ee-tin*, refers to those things which were opposed to the sages' doctrine, and had a different tendency, like the doctrine of *Yong*, and *Muk*.* Those namely such as *Yong* and *Muk*, by their teaching lead, though by a different way, to the extinction of all veneration for parents or magistrates; a man's restricting his care to himself alone, and his pretending to a specious though universal benevolence, are both deeply destructive to society.

REMARKS ON THE CHARACTERS.

Koong, to regulate, to turn, to change. The key, which is on the right, is *mun*, a character: that on the left is *koong*, art, a workman.

6. *Tain*, a head, a beginning, &c. The key, which is placed on the left, is *lup*, fixed: the character on the right is *chin*, to spring up, to aspire.

8. *Hoy*, to injure, to destroy, to ruin; pernicious, destructive; also jealousy, enmity. The key, which is placed above, is *min*, a roof, a cover.

* These are said to have flourished about a century before Confucius. The former of them is said to have taught, that men ought to restrict their care to themselves alone; the latter that men, neglecting themselves, should practice universal benevolence without however manifesting any particular respect to parents, magistrates or benefactors.

SECTION. XVII.

19 是 see³ 13. 之 chce¹ 7 之 chee¹ 1 子 Chce²

20 知 chce¹ 14 不 put⁴ 8 云 hoo¹ 2 曰 ewt

21 也 ya² 15 知 chce¹ 9 知 chce¹ 3 由 Yaou³

16 爲 wy³ 10 之 chce¹ 4 謨 hooi

17 不 put⁴ 11 爲 wy³ 5 女 nee²

18 知 chce¹ 12 知 chee¹ 6 知 chce¹

1 2 3 4 5
 Chee says, Yaou, let me teach you (wherein
 consists) knowledge : Having knowledge, to ap-
 6 7 8 9 10 11
 ply it ; not having knowledge, to confess your
 12 13 14 15 16
 ignorance ; this is (real) knowledge.

COMMENT.

Yoou was *Koong-chee's* disciple ; his paternal name was *Choong*, and his literary name *Chee-loo*. He was rash and inconsiderate ; and fond of appearing to know what he did not. Confucius, therefore instructing him, says, "I will teach you the nature of true knowledge: If you know any thing, apply that knowledge ; but what you are ignorant of, do not appear to know. Thus act, and if there be any thing doubtful, do not destroy yourself with anxiety, nor cast away what you already know ; but continue to seek instruction, and thus you may arrive at solid and thorough knowledge."

REMARKS ON THE CHARACTERS.

4. *Hooi*, to teach, &c. The key, which is on the left, is *gnin*, a word. The character on the right is *mooi*, repeatedly, continual.

SECTION XVIII.

5 祿 lok 3 學 hok 1 子 Chee
 4 干 kon 2 張 cheong

¹*Chee-cheong* applied to learning, to obtain
⁵⁶ an imperial appointment.

COMMENT.

Chee-cheong was one of Confucius's disciples, his paternal name was *Chuin-uen*; his proper name *See*, and his literary name *Chee-cheong*. *Lok*, means, an appointment, a mandarineship, &c. He applied to learning for the sake of gain, which was an improper motive.

SENTENCE 2d.

22 則 chuk⁴ 15 見 khin³ 8 言 gnin¹ 1 子 Chee²

23 寥 qua² 16 闕 khit⁴ 9 其 khee¹ 2 曰 ewt¹

24 悔 hooi³ 17 煙 thois² 10 餘 ee¹ 3 多 to¹

25 言 gnin¹ 18 慎 sung³ 11 則 chuk⁴ 4 聞 mun¹

26 寥 qua² 19 行 hung¹ 12 其 qua² 5 闕 khit⁴

27 疑 yaou¹ 20 其 khee¹ 13 尤 yaou¹ 6 疑 gneu¹

28 行 hung¹ 21 餘 ee¹ 14 多 to¹ 7 慎 sung³

35 矣 ^{cc²} 33 其 ^{khee¹} 31 褙 ^{lok³} 29 寨 ^{qua²}

34 中 ^{choong¹} 32 在 ^{choy⁴} 30 悔 ^{hoor[•]}

¹ ² ³ ⁴ ⁵ ⁶
Chee says, Hear much, to dissipate doubt ;
⁷ take heed that in ¹⁰ the abundance of your words
¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰
there be nothing amiss : see much,* to get rid of
miserable ignorance ; take heed to your conduct,
²¹ ²² ²³ ²⁴
that there be no cause for repentance. Your
²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³
conversation being faultless, and your conduct
without any thing of which you ought to repent, a
princely revenue is contained therein.

* i. e. Many things; much of mankind.

COMMENT.

Chung-chee says, “See much, hear much,” means learn thoroughly, &c. “A princely revenue is contained therein ;” that is, there is no need of seeking riches ; such a man possesses them already within himself. He adds, The honorable man’s attention to his conversation and conduct, will naturally conduct him to preferment. *Chee-cheong* learned with a view to an imperial appointment ; therefore the sage instructed him respecting this, and exhorted him not to set his heart wholly on profit.

REMARKS ON THE CHARACTERS IN SECTION XVIII.

Sentence 1. char. 4. *Ken*, a sword ; also to seek. An elementary character, under which are classed 15 others.

5. *Lok*, an office or appointment. The key is *see*, to perceive, observe, &c. which is placed on the left.

Sentence 2. Char. 3. *To*, much, great ; excess. The key is *chuk*, the evening ; of which characters two are placed one above another.

5. *Khit*, the door of a tribunal ; to lose, to disregard, to dissipate ; empty. The key is *moon*, a door, within which is placed, the obsolete character *khit*, sickness, disorder.

6. *Gnee*, doubt, uncertainty. The key is *phut*, a piece, which is the lower character on the right. *Leu-see* says, *Gnee* denotes here, that which is not credible; *thoi*, that which is not pleasant.

12. *Quz*, little, a little. The key is *min*, a roof or cover, which is placed above.

13. *Yaou*, a fault. It agrees in meaning with its key, *yau*, from which it differs only by the dot on the right.

24. *Hoei*, to repent, to acknowledge one's fault. The key is *sum*, the heart, placed on the left. That on the right is *mo*. i. continually.

SECTION XIX.

25	諸	chee ¹	諸	chee ¹	服	fook ⁴	哀	oi ¹
26	直	chuk ⁴	枉	wong ²	孔	Koong ¹	公	kcong ⁴
27	則	chuk ²	則	chuk ²	二	chee ²	問	mun ³
28	民	mun ¹	民	mun ¹	對	teei ³	曰	cwt ⁴
29	不	put ⁴	服	fook ⁴	曰	cwt ⁴	何	ho ³
30	服	fook ⁴	舉	keu ¹	舉	keu ¹	爲	wys ³
23	枉	wong ³	錯	choo ¹⁶	直	chuk ⁴	則	chuk ⁴
24	錯	choo ⁴	錯	choo ⁴	直	chuk ⁴	民	mun ¹

1 2 3 4 5 6 8
 Oi-koong enquiring, said, How can the pe-
 ple's attachment be secured ? Koong-chee re-
 plying, says, Favor the good and thoroughly
 discountenance the wicked ; the people will then
 follow you : favor evil men, and discountenance
 the good, and the people will feel no attachment.
 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25

COMMENT.

Oi-koong was the magistrate of *Loo*; his proper name was *Cheong*. The ruler asked Confucius, by way of respect; and Confucius answered him thus by way of direction. *Chung-chee* says, Discountenance evil and encourage virtue : the people will then obey you from the heart.

REMARKS ON THE CHARACTERS.

- 14. *Keu*, to favor, receive, help. The key is *kou*, a mortar, which is placed above.
- 15. *Chuk*, not evil, upright, &c. The key is *mok*, the eye, placed on the right.
- 16. *Chkoo*, to avoid, to discountenance. The key is *kum*, gold, placed on the left.
- 18. *Wong*, unjust, evil. The key is *mok*, wood, the character on the right : the character on the left is *wong*, chief.

SECTION XX.

- 22 孝 haou¹⁵ 曰 ewt¹ 忠 cheong¹ 季 Qu¹
- 23 慈 chee¹⁶ 臨 lum¹ 以 ee² 康 hong¹
- 24 則 chuk¹⁷ 之 chee¹ 勸 huen³ 子 chee¹
- 忠 choong¹ 以 ee⁶ 如 i¹ 問 n¹
- 25 舉 keu² 莊 ching¹² 使 chee¹ 使 see³
- 善 sin²⁰ 則 chuk¹³ 何 i¹ 民 mun¹
- 而 gnee⁴ 敬 kung¹⁴ 子 Chee¹ 敬 kung¹

33 勸 huen³ 31 能 nung³ 29 教 kaou³

32 則 chuk² 30 父子 put⁴

¹ Qui-hong-chee enquired, How can the people
 be effectually taught respect and fidelity? Chee
 says, when (they honor you) give them honor, that
 you may inspire them with respect; to a dutiful (ser-
 vant) be kind and gentle, that he may be faithful*
 (to you): encourage the well-disposed, and instruct
 them; if they are ³⁰ unable (³¹ to comprehend your
 ideas) still labor with them.

* Or "Be dutiful and kind, that others may be faithful to you."

COMMENT.

Qui-hong-chee was a mandarine of *Loo*; his proper name was *Fee*. The sage says, When you treat the people with respect, they will venerate you. Be dutiful to parents and affectionate towards others, and they will be faithful to you. Encourage the well disposed, and if they are deficient in knowledge, teach them; then the people, thus encouraged to virtue, will apply to the practice thereof with delight.

REMARKS ON THE CHARACTERS.

10. *Huen*, to be diligent, to instruct with diligence, to teach. The key, which is placed on the right, is *luk*, strength; that on the left is *syong*, a name.

16. *Lum*, in the time, when; sometimes great; also the name of a carriage, The key, which is on the left, is *sun*, a minister.

19. *Chhong*, to respect, regard, venerate; respectful, &c. The key is *chou*, grass, which is placed above: that beneath is *chong*, fine, tender.

23. *Chee*, dutiful, affectionate. The key is *sum*, the heart, which is placed below: the upper part is *hin*, dark.

27. *Sin*, humble; great, enlarged, well-disposed; often virtuous. The key is *hou*, a mouth, which is placed beneath.

29. *Kaou*, to teach, to instruct. The key is *phok*, to stroke gently, which is placed on the right. That on the left is *haou*, dutiful.

SECTION XXI.

9 爲 ^{wy⁴}

5 曰 ^{cwt⁴}

1 或 ^{Wak¹}

10 政 ^{chung³}

6 子 ^{Chee²}

2 謂 ^{wy⁴}

7 美 ^{hi¹}

3 孔 ^{Koong³}

8 不 ^{pat⁴}

4 子 ^{Chee²}

One speaking of *Koong-chee*, says, Has Chee
filled the mandarineship or not?

COMMENT.

This was in the first year of *Tung-koong*. Confucius had not then been appointed to the mandarineship; therefore a certain person queried whether he had filled that office or not.

SEN TENCE 2d.

22 其 ³khee 15 有 ²yaou 8 孝 ³haou ¹子 ⁹Chee

23 爲 ⁴wy 16 政 ³chung ⁹友 ²yaou ⁴曰 ⁴cwt

24 爲 ⁴wy ⁴ 17 是 ²sec 10 子 ³chee ³書 ³seu³

25 政 ⁵chung ¹⁰亦 ¹yek ¹¹兄 ⁴heng ⁴二 ⁶wun

19 爲 ⁴wy 12 弟 ³ty ⁵孝 ⁸haou

20 政 ³chung ¹³施 ⁴see¹ 6 立 ¹hoo

21 焉 ¹hi 14 於 ¹ee¹ 7 惟 ⁹wy³

1 2 3 4 5 6 7 8 9 10 11
 Chee says, It is written in the *See*, respecting
 filial piety, Only filial piety and affection to bre-
 thren are practised in ruling. These indeed con-
 stitute government. Do not these virtues consti-
 tute the real magistrate ?
 12 13 14 15 16 17 18 19

COMMENT.

See, a book on government written by the Emperor *Chou*. The *See* treats of filial affection and speaks highly concerning it. The virtuous affection of the elder brother toward the younger is termed *yaou*. The *See* says, that the ruler in governing, only exhibits filial piety and paternal affection ; and, exercising these affections, governs the people, as a man governs his own family. *Koong-chee* shews that men should act thus, and that this would be real government: what need then of sitting in the mandarine's seat in order to become a mandarine ?

REMARKS, &c.

13. *See*, to act, to practise : The key is *song*, square, which is placed on the left.

SECTION XXII.

22 以 ee² 輓 guee¹ 知 chee¹ 子 Chee²

23 行 hung¹ 小 seu² 其 khee¹ 曰 ewt⁴

24 之 chee¹ 車 khee¹⁰ 口 - kho² 人 yun¹

25 哉 choy¹⁸ 無 moo¹¹ 也 ya² 而 gnee¹

19 輓 gnit¹² 人 tay³ 無 moo¹

20 實 khee¹ 信 khoo¹ sun³

21 何 ho¹ 無 moo¹ 下 put⁴

1 2 3 4 5 6 7 8
 Chee says, A man without principle cannot
 advance in the knowledge of virtue : How can a
 great carriage proceed without the *gnee*? or a
 small carriage without the *gnit*?

COMMENT.

“A great carriage,” means one used for pleasure. The *Gnee* is the part to which the horses are fastened. “A small carriage,” such as are used by soldiers, or in agriculture. The *Gnit* is nearly the same in these, as the *gnee* in great carriages. As these cannot proceed without an implement so necessary, so a man void of a firm and upright principle, is incapable of advancing in the paths of virtue.

REMARKS ON THE CHARACTERS.

13. *Khee* or *kheu*, a carriage of any kind. It is an elementary character under which are classed 340 others.

15. *Gnee* or *gni*, that part of a Chinese carriage to which the horses are fastened. The key is *khee*, a carriage, which is placed on the left.

19. *Gnit*. That part of a small carriage which nearly answers to the *gnee* of a great carriage. The key is also *khee*, a carriage, which is placed on the left.

SECTION XXIII.

7 知 ¹ chee ⁵ 世 ² si¹ 8 問 ³ mun ¹ 子 ² Chee ²

8 也 ² ya ⁶ 可 ² kho ² 4 - = sup ¹ 9 張 ² cheong

Chee-cheong asked, 'To ten generations car
(the state of things) be known ?

COMMENT.

The family of the emperor *Ee*, had now held the throne one generation. *Chee-cheong* asked whether from that reign to ten others the state of the kingdom could be foreseen.

REMARKS, &c.

5. *Si*, or *see*, a reign, a generation, comprehending a period of 30 years ; sometimes, the world. The key, is *yut*, one, the upper horizontal stroke.

SENTENCE 2d.

- 22 可 ko² 15 因 yun¹ 8 所 so² 1 二 = Chee²
- 23 知 chee¹⁶ 於 ee¹ 9 損 sin² 2 曰 ewt⁴
- 24 也 ya² 17 殷 Yun¹ 10 益 uk⁴ 3 殷 Yun¹
- 25 真 khee¹⁸ 禮 ly² 11 可 kho² 4 因 yun¹
- 26 爾 wak⁴ 19 所 so² 12 知 chee¹ 5 於 ee¹
- 27 繼 ki³ 20 損 sin² 13 也 ya² 6 夏 Ha³
- 28 周 chou¹ 21 益 uk⁴ 14 周 Chou¹ 7 禮 ly²

55 **也** ya² 83 **可** khō² 31 **正** pak³ 29 **者** chea²
 34 **知** chee¹ 82 **世** si¹ 30 **雖** sei²

1 2 4 3 10 9 5
 Chee says, From *Yun*, the good or evil in the
 customs of *Ha*, can be known. From *Chou*, the good
 or evil of the manners of *Yun*, can also be known.

7 6 11 12 15 14 21
 20 16 17 22 23
 Should any country imitate *Chou*, its state can be
 35 31 32 33
 known, though it were for a hundred generations.

COMMENT.

Chee-cheong had been enquiring of Confucius whether the future state of any kingdom could be known with certainty. Confucius in reply, told him that the future could be inferred from the past, and by way of illustration referred him to *Ha*, *Yun*, and *Chou*.* The two former of these countries were greatly defective in their manners and government : *Chou*, however, who seems to have given

* The sage might probably refer to the rulers of these countries.

name to his kingdom, availed himself of every thing which appeared excellent in the government of the other two, and by his superior wisdom completed a system calculated to secure the happiness and prosperity of any state who might adhere thereto. This system inculcated the due observation of the three connections, which are the hinges of society : namely, those subsisting between a ruler and his ministers, a father and his son, a husband and his wife: and also the cultivation of justice, goodness, urbanity, prudence, and sincerity. The sage says, therefore, that whatever state would adhere to *Chou's* system, observe his maxims, and imitate his example, the prosperity or adversity of that state could be known, not only for ten generations but even for a hundred. *Chou* is often mentioned by Confucius in this work, with the utmost respect.¹

NOTES ON THE CHARACTERS.

9. *Sia*, die, leave; loss, destruction; to die, now, to leave, &c. The key is *sia*, the hand, which is placed to the left — &c.

10. *Uk*, advantage, gain, &c. to promote, to preserve, &c. The key which is *ming*, a vessel, is placed underneath.

• The comment (which is by *Meng*.) being very long, the translator, after comparing it with that by *Kua-chhong-tsun*, has given the substance of both. A sup he is obliged to take in many instances, to prevent the volume from swelling to an immoderate size.

SECTION XXIV.

10 也 ¹¹ ya² 7 焉 chi¹ 4 其 khee¹ 1 子 Chee²
 8 之 chee¹ 5 鬼 qui³ 2 曰 ewt⁴
 9 詔 chim² 6 而 gnee¹ 5 非 fee¹

Chee says, “To worship at a temple not your
 own, is mere flattery.”³
⁴
⁵
⁶
⁷
⁸
⁹
¹⁰
¹¹

COMMENT

“A temple not your own” means a temple at which it is improper for a man to worship.* *Chhim*, denotes a man’s servilely seeking to please.

* This is said to refer to the paternal pig-ids, of which each family has one, in which the names of its ancestors are preserved and reverenced, and all of that family or name, are required by custom to worship there. See *qui* in the next page.

SENTENCE 2d.

7 **也** ya² 5 **無** mool³ 3 **不** put⁴ 1 **見** Khin³
 6 **勇** yong² 4 **爲** wy⁴ 2 **義** gneec³

To behold virtue without imitation, is of no
value.

REMARKS ON THE CHARACTERS IN SECTION XXIV.

SENTECE 1. char. 5. *Qui*, a spirit, a ghost; also the place where worship is performed; of these every tribe has a separate one to itself, which belongs to all who bear the same paternal name. It is an elementary character, and the key to 120 others.

SENTECE 2. character 6. *Yoong*, strength, force, worth. The key is *lik*, strength, which is placed underneath.

BOOK II.



CHAPTER I.

SECTION I.

16 不 put¹ 11 是 see³ 6 八 pat⁴ 1 孔 Koong

17 可 kho¹ 12 可 kho² 7 佾 yut¹ 2 子 chee

18 忍 yum² 13 忍 yum² 8 舞 moo³ 3 謂 wy⁴

19 也 ya³ 14 也 ya³ 9 於 cu¹ 4 季 Qai²

15 究 sook⁴ 10 庭 thung¹ 5 氏 see⁵

1 2 3 4 5 6 7 8
 Koong-chee says to Qui-see, Eight bands play-
 ing in the palace ! This can you suffer ? what then
 can you not suffer ?
 9 10 11 12 13 14 15
 16 17

COMMENT.

Qui-see was *Qui-suen-see*, one of the mandarines of *Loo*, before mentioned. *Yut* is a band of musicians. The emperor has eight : the *Chee-hou*, or the mandarines of the first order, six. The *Tay-hoo*, those of *Qui-see's* rank, four ; and the common mandarines, two. One writer says, a band consists of eight persons, but this has not been ascertained. *Qui-see*, though only *tay-hoo*, accustomed himself to regal pomp and amusement. Confucius therefore says “How can you suffer this ? If you permit this, what can you not permit ? This is a thing highly improper.”

REMARKS ON THE CHARACTERS.

7. *Yut*, a band of musicians, consisting generally of eight persons. The key, which is on the left, is *yun*, a man. The right side has *pat*, eight, above, and *gnut*, a month, underneath.

8. *Moo*, to play with the hand ; as playing with the foot is termed *taou*. The key is *chuen*, to err, to wander, which is placed beneath.

10. *Thung*, a palace. The key, which is on the left, is *im*, a roof.

12. *Yun*, to bear, or, to permit what is improper. The key, which is placed underneath, is *sun*, the heart: *yun*, to cut, is placed above.

15. *Sook*, any thing; what? which? Two passages are cited in the dictionary as classical authorities for this character, one of which is the present. The key is *chee*, a son, which is placed underneath, on the left.

SECTION II.

19	於	^{ee¹}	天	^{tien¹}	子	⁷	Chche ²	1	二	^{sam¹}
20	三	^{sam¹}	子	^{chche²}	日	⁸	ewt ⁴	2	家	^{ka¹}
21	家	^{ka¹}	穆	^{mok⁴}	相	⁹	syong ¹	5	者	^{chea²}
22	之	^{chee¹}	穆	^{mok⁴}	維	¹⁰	wye ³	4	以	^{ee²}
23	堂	^{tong¹}	三	^{hi³}	辟	¹¹	phuk	5	雍	^{yoong¹}
18	取	^{chee²}	公	^{koong¹}	徹	⁶	chhit ⁴			

The three houses were performing worship.
 Chee says, (What !) mandarines in your procession ! The emperor is exceedingly indulgent. Should this be within these three houses ?

COMMENT.

The three houses were those of *Mung-suen*, *Sok-suen*, and *Qui-suen*, mandarines of *Loo*. *Yoong* denotes a poem, or more properly certain verses extracted from the work of *Chou*. *Chhit*, the removing of the sacrificial articles home, after the worship at the royal pagoda. In this repeating of verses and in the after-procession, the three houses acted contrary to rule. *Puk-koong* denotes a mandarine of the first order. *Mok*, *mok*, deep, and enlarged, refers to the emperor's condescension in permitting this. *Koong-chee* here admonishes the people, and says, "These three houses have no right to this kind of pomp. Is it right for them to accustom themselves to regal splendor ? It is because they know not how to demean themselves, that they have proudly gone into this transgression."

REMARKS ON THE CHARACTERS.

2. *Ka*, a house, a household. The key is *min*, a roof, which is placed above.
5. *Yoong*, peace ; the singing or chanting of verses in the pagodas. The key is *kay*, wings, a chaste woman ; which is placed on the right.
6. *Chhitt*, to take away any thing ; the removal of the sacrificial utensils, &c. An after-procession. The key is *chhuk*, slow motion, which is on the left.
9. *Syong*, to examine ; firm, true ; sometimes bad. It is also the name of the person who bears the sacrificial things. The key is *mook*, the eye, which is placed on the right. That on the left is *mook*, wood.
10. *Wy*, square, one side of a square ; also a sound. The key which is on the left is *see*, fine silk, &c. *Syong-wy* signifies those who, in the procession, carried the square table on which the sacrificial articles were placed, who, in this instance, were mandarines.
12. *Kwong*, not evil ; right, good. A title given to a great mandarine ; and also to old men. The key is *pat*, eight, under which is placed *see*, secret.
15. *Mok*, pleasant, peaceful, gentle, easy. The key which is *wo*, rice, is placed on the left.
18. *Cheu*, to be, to have, to receive, to get. The key which is *yaou*, again, is placed on the right. That on the left is *mook*, the eye.
23. *Thong*, a house ; an area within the house ; clear, open. The key is *thoo*, the earth, which is placed below.

SECTION III.

13 仁 ^{yun¹} 何 ⁹ 不 ⁴ 子 ¹ Chee [?]
 yun¹ kho⁴ put⁴ Chee[?]

14 如 ^{gnec⁴} 人 ¹⁰ 仁 ^{yun¹} 曰 ² ewt⁴
 gnec⁴ yun¹ yun¹ ewt⁴

15 樂 ^{lok³} 而 ¹¹ 如 ^{gnec¹} 仁 ^{yun¹}
 lok³ gnec¹ yun¹

16 何 ^{ho¹} 不 ¹² 禮 ^{ly²} 而 ⁴ gnee¹
 ho¹ put⁴ ly² gnee¹

¹ ² ⁵ ⁶
 Chee says, Devoid of a virtuous principle,
⁹ ⁵ ⁸ ¹²
 how can a man observe propriety? Devoid of a
¹³ ¹⁶ ¹⁰ ¹⁵
 virtuous principle, how can a man taste happiness?

COMMENT.

Faou-sce says, If a man be without a virtuous principle, that man's heart is dead ; what then can he know of reason or happiness ? The sage says, If he would fain practise the one, and taste the other he is still unable.

Chung-chee says, Virtue is right reason ; the universal rule of propriety among men. Lose this principle, or neglect to cultivate it, and you are void of happiness.—It was after this display of regal pomp and splendor by the three houses, that the sage, doubting the propriety of their conduct, published this maxim.

SECTION IV.

5	之	chee ¹	3	問	mun ³	1	林	Lum ¹
6	天	poon ²	4	禮	ly ²	2	放	fong ³

Lum-fong enquired respecting the essence of
reason and propriety.

COMMENT.

Lum-fong was a man of *Loo*. He saw the behaviour of that age, and earnestly sought to regulate his own conduct by the dictates of reason and propriety; but doubted whether he understood the true nature of these. Therefore he thus enquired.

SENTENCE 4th.

問 mun⁵ 3 tay³ 1 chee³

4 choy¹ 2 ewt⁴

Chee says, You ask much indeed.

COMMENT.

Confucius had at this time been over the whole country, teaching. *Lum-fong* felt a vehement desire to become acquainted with the essence and substance of virtue. He therefore asked many questions respecting it. Indeed he possessed it within himself already.

SENTENCE 3d.

3	寧	nung ¹	與	ee ¹	5	也	ya ²	1	禮	ly ¹
14	咸	chhuk ¹⁰	其	khhee ¹⁶	15	這	nung ²	2	與	ee ¹
11	易	ee ⁵	儉	kin ³	3	其	khhee ¹			
12	也	ya ²	否	song ¹⁴	4	著	chheu ¹			

Reason,* in the height of joy, teaches

* It is often exceedingly difficult to find an appropriate word for *Ly*, the term in the text. The general idea it suggests, is that of reason applied to government, and to manners and customs.

moderation : When in a state of mourning, it dictates ⁷
⁹ ¹¹ ⁸
¹² proper sorrow.

COMMENT.

Mung-chee says, In the time of mourning the appointed rule should be regarded in reality : genuine grief will fill the heart with sorrow, and not merely lead a person to regard the accustomed rule. Propriety is the great regulator in prosperity : extravagant joy transgresses the rule ; in time of mourning, a deficiency of sorrow fails to evidence the reality of grief. Both of these are entirely contrary to reason. Every thing should accord with propriety. Let there first be sincerity of mind, and then the appointed rule will be duly regarded ; for sincerity is the root of propriety of conduct.

REMARKS ON THE CHARACTERS IN SECTION IV.

4. *Chheā*, magnificence, state, joy, extravagance, &c. The key, which is the upper part, is *tay*, great. The lower part is *cheā*, a sound.

6. *Nang*, poetry, comfort ; to do, to teach, &c. The transverse stroke at the bottom of this character is *tung*, an astronomical term. The other part, is *mung*, comfort, enjoyment, which the dictionary describes as compounded of *sun*, the heart, and *ming*, a vessel beneath *min*, a roof. The latter is the key.

terms of life ; hence, reason, propriety, politeness, urbanity, good manners, will often express the idea, while no one of them can be used invariably.

8. *Song*, the time in which a parent or near relative dies ; mourning ; sorrow. The key is *ku*, a mouth, but some write it with *yun*, a man.

11. *Chuk*, pungent sorrow, affliction, anxiety, grief : to feel sorrow, &c. The key is *ko*, a javelin or spear, which is placed on the right.

15. *Ee*, not difficult, easy, pleasant ; to forget, to change, to regulate : It here denotes a man's placing himself in a state suitable to mourning. The key is *yut*, a day, which is placed above. The character beneath is *mu*, a negative particle.

SECTION V

13 亡 ¹moo ⁹ 如 ³gnee ⁵ 之 ¹chlee ¹ 子 ²Chée

14 也 ¹ya ¹⁰ 諸 ²Chee ⁶ 有 ²yaon ² 曰 ⁴cwt

11 夏 ¹ha ⁷ 君 ¹quun ³ 夷 ¹ee

12 之 ¹chée ⁸ 不 ⁴put ⁴ 犹 ¹tuk

^ ^ ^ ^ ^ ^ ^ ^
 Chee says, Strangers have a ruler ; they
 are not in the disordered state of Chee-ha.*

COMMENT.

Chung-chee says, Strangers had a ruler : they were not in the disordered state in which *Chee-ha* then was ; for at this time, the country was in a state of anarchy, there being scarcely any distinction between high and low. *Wun-see* says, Confucius lamented this time of general disorder : not that *Chee-ha* was actually without rulers, but they were unable to govern the country.

REMARKS ON THE CHARACTERS.

3. *Ee*, equal ; also a stranger, a foreigner. The key is *tay*, great, which is placed within *koong*, a bow.

4. *Tuk*, distant, a stranger. The key, which is on the left, is *khin*, a dog. That on the right is *fo*, fire. The Chinese often unite two characters to form a substantive ; as is the case with *ee-tuk*.

13. *Moo*, gone, lost, dead. The key is *tou*, empty, which is the upper part of the character. *Oong-see* says, Formerly *moo* meant the same as *moo*, not.

* *Chee-ha* here, is said to include the whole of China.

SECTION VI.

21	曰	cwt ¹	15	救	kou ³	8	謂	wy ⁴	1	季	Qui ³
23	鳴	oo ¹	16	與	ee ¹	9	與	Gnim ³	2	氏	sce ¹
24	呼	hoo ¹	17	對	tooi ³	10	同	yaou ⁴	3	旅	lee ²
25	曾	chung ¹¹⁸		曰	cwt ⁴	11	曰	cwt ³	4	於	eu ¹
26	謂	wy ⁴	19	不	put ⁴	12	女	nee ⁴	5	泰	Thay ³
27	泰	Thay ⁵	20	能	nung ⁵	13	弗	futt ⁴	6	山	sau ³
28	山	san ¹	21	二	Chee ²	14	能	nung ⁸	7	二	Chee ²

23 手 hoo¹ 31 林 Iam¹ 29 不 put⁴

32 放 fong³ 30 如 gnee¹

Qui-see was worshipping in the mountain
 Thay. Chee, speaking to Gnim-yaou, says, O
 you ! Are you able to help him ? He answering,
 said, I am unable. Chee replied, Alas ! He add-
 ed, Thay-san* is not like Lum-fong !

COMMENT.

Iee, is one kind of worship. *Thay-san* the name of a mountain in the *Loo* country. It was the custom for the great mandarines to perform worship on a mountain, or near a river. *Qui-see's*

* By *Thay-san*, the sage characterizes *Qui-see*, who was worshipping there.

worship was contrary to rule ; it was improper for one of his rank. *Gnim-yauu* was a disciple of Confucius, whose proper name was *Khou*. *Qui-see*, was now the mandarine. *Kou*, means to help, to preserve, that is, to reclaim a man from an evil course. *Oohoo* is an expression of pity : the deity approves not of improper worship. The sage wished *Qui-see* to know his opinion of his conduct, and to desist from it : he wished also to commend *Lum-fong* in the presence of *Gnim-yauu*.

REMARKS ON THE CHARACTERS.

4. *Futt*, to be unable ; to be far distant ; not. The key is *khoong*, a bow.

8. *Keu*, to seek, to beg, to help, to save. The key is *maw*, a character, which is placed on the right. That on the left is *kou*, to seek.

SECTION VII.

- 19 其¹ 讓¹³ 而² 乎³ 射⁴ 子⁵
khee¹ yong³ gnee² nco³ seah⁴ chee⁵
- 20 爭⁶ 而⁷ 必⁸ 也⁹ 升¹⁰ 也¹¹ 君¹²
chang⁶ gnee⁷ pit⁸ ya⁹ sung¹⁰ ya¹¹ quun¹²
- 21 也¹³ 升¹⁴ 也¹⁵ 射¹⁶ 子¹⁷
ya¹³ ha¹⁴ ya¹⁵ seah¹⁶ chee¹⁷
- 22 君¹⁸ 而¹⁹ 乎²⁰ 無²¹
quun¹⁸ gnee¹⁹ nco²⁰ moo²¹
- 23 子²² 飲²³ 毋²⁴ 毋²⁵ 所²⁶
chee²² yum²³ yup²⁴ so²⁶

Chee says, The honorable man has nothing

about which ⁶ he quarrels. There may be a dispute at a bow-match ; yet they then yield to each other; and enter the room ; and afterwards mix in convivial intercourse. These are the contentions of the honorable man.

COMMENT.

This refers to the custom of a trial of skill in archery. After the spectators are gone, the archers pay their compliments to each other, enter the room together, and mix in convivial intercourse. He who has hit the target, compliments those who have missed, and entering, sits down and mingles in the amusements of the company. The sage says, The respectful behaviour of the honorable man differs widely from the disputes and quarrels of the vulgar. Only on occasions like these have they any contention ; but this is the manner in which it terminates. The respectful emulation of honorable men, differs widely then, from the contentions of the vulgar.

REMARKS ON THE CHARACTERS.

7. *Chhong*, a quarrel, dispute, contention ; to quarrel, &c. The key is *cham*, the claws of a beast, which is placed above.

10. *Seah*, to shoot with a bow ; also a bow-match, &c. The key, which is placed on the right, is *chen*, an inch : that on the left is *sun*, the body, self, &c.

12. *Yup*, complaisance, compliance, respect, &c. The key is *sou*, the hand, which is placed on the left. The right side is composed of *hou*, the mouth, and *gnee*, the ear.

13. *Yong*, kindness, respect, veneration, &c. The key is *gnin*, a word, which is placed on the left. That on the right is *yong*, a name.

15. *Sung*, to enter, to proceed : also a measure for rice, ten of which make one *tau*, about a bushel. The key, which is on the right, is *sup*, ten.

18. *Yuhm*, to drink, &c. The key is *sul*, to eat, to receive food, which is placed on the right. That on the left is *him*, want, desire.

SECTION VIII.

16	絢	hueñ ³	盼	phan ³ ₆	笑	seu ³ ₁	——	——	Chee ²
17	兮	hy ¹	兮	hy ¹	情	sin ³ ₂	夏	ha ⁴	
18	何	ho ¹	素	soo ³ ₃	兮	hy ¹ ₃	問	mun ³	
19	謂	wy ⁴	以	ee ¹	羨	mec ² ₄	曰	ewt ¹	
20	也	ya ²	爲	wy ⁴ ₅	同	mek ³ ₅	巧	khaou	

1 2 3 4
 Chee-ha, enquiring, says, "The countenance
 formed to smiles, the eyes formed to please; paint-
 ing on a fair ground," What is this?"
 7 8 6 10 11 12 9 13
 14 15 16 17 18 19 11
 12

COMMENT.

This is a quotation from the *See*, the book of ancient poetry mentioned before. The sage says, When a man possesses sincerity of mind, then let him add polish and refinement. *Chee-ha* doubted respecting the meaning of the phrase, “Painting on a fair ground;” therefore he thus enquired.

SENTENCE 2d.

後繪 ⁵ _{hou²} 繪 ³ _{ooi³} 曰 ¹ ₂ ³ ₄ ⁵ ₆ ⁷ ₈ ⁹ Chee

素事 ⁶ _{soo³} ⁷ ₄ ⁸ ₅ ⁹ 曰 ² ₃ ⁴ ₆ ⁷ ₈ ⁹ ewt

Chee says, Painting after the fair ground.

COMMENT.

In the *Haou-koong-khee*, it is said, “Lay on the colors after forming a plain and beautiful ground.” The sage says, A fair ground, i. e. a mind sincere and faithful, is the chief thing : afterwards lay on any variety of colors you please. Let a man be first sincere and upright ; and afterward add the polish of complaisance and politeness.

SENTENCE 3d.

16	詩	¹ sce	也	² ya	6	曰	³ cwt ⁴	1	曰	⁵ Ewt ⁶
17	已	² ee	始	³ chee	7	起	⁴ hee ²	2	禮	⁷ ly ²
18	矣	³ ee	可	⁴ kho	8	之	⁵ eu ¹	3	後	⁶ hou ³
14	與	² ee ²	者	³ chea ³	9	乎	⁴ heo			
15	言	¹ guin ⁴	商	² 10	Syong ¹	子	³ 5	Chee ²		

He says, Politeness, then, afterwards. Chee replies, From me, Syong (has obtained the idea :) now I can begin to talk with him on poetry.*

* Or, perhaps, "about the See." As this character also denotes poetry in general, it renders the sense some what ambiguous. Syong was Chec-hu,

COMMENT.

Politeness should be added to fidelity and integrity; as a plain and fair ground is the foundation for beautiful painting. "From me," that is, "From me he has obtained these ideas, and is now able to publish them to others." *Cheu-see* says, *Chea-koong*, conversing about learning, at length understood the *See*: *Chee-ha*, in studying and conversing about the *See*, obtained real knowledge. With both therefore, Confucius could converse on this book of ancient poetry.

REMARKS ON THE CHARACTERS IN SECTION VIII.

SENTENCE 1. char. 4. *Seu*, to laugh, smile, &c. The key is *chok*, a bamboo, which is placed above; the lower part is *yu*, good, pleasant.

6. *Sin*, beauty, beautiful, &c. The key, which is on the right, is *yun*, a man; that on the left is *chung*, simple.

8. *Phan*, to look, to wink with the eye, &c. The key is *mok*, the eye, which is placed on the right. That on the left is *phun*, to separate.

10. *Soo*, to put any color on a plain ground; to appear, &c. The key is *see*, silk, fine, which is placed below. The character above is *chee*, chief, lord.

12. *Huen*, to paint in general. The key is *see*, silk, &c., placed on the left.

SENTENCE 2. char 3. *Ooi*, painting, to paint, &c. The key is *see*, silk, &c.

SENTENCE 3. char 8. *Eui*, a character used for the pronoun I, in its oblique cases. It differs little from *chee*, a son.

SECTION IX.

- 22 足 chok¹ 15 禮 ly² 8 之 chee¹ 1 子 Che⁴
- 23 徵 chung¹ 16 言 oong² 9 杞 Kee² 2 曰 ewt⁴
- 24 也 ya¹ 17 能 nung³ 10 六 put⁴ 3 夏 Ha³
- 25 文 mun¹ 18 言 gmin⁴ 11 足 chok⁴ 4 禮 ly²
- 26 獻 buen³ 19 之 chee₁¹ 12 徵 chung₅¹ 言 oong³
- 27 六 put⁴ 20 宋 soong³ 18 也 ya² 6 能 nung³
- 28 足 chok⁴ 21 六 put⁴ 14 殷 Yun¹ 7 言

35 徵 ¹ cheng³² 則 ⁴ chuk⁴²⁹ 故 ³ koo³

36 之 ¹ chee¹ 33 吾 ⁴ oong⁴³⁰ 也 ² ya²

37 矣 ¹ ee¹ 34 能 ⁴ nung³¹ 足 ⁵ cho⁴

¹ ² Chee says, Of the manners of *Ha*,* I am able
⁷ ⁹ ¹⁰ ¹¹ ¹² to speak: *Kee*, I cannot describe. Of the manners
¹⁴ ¹⁶ ¹⁷ ¹⁸ ²⁰ ²¹ ²² ²³ of *Yun* I can speak: *Soong*, I cannot describe:
²⁹ ²⁵ ²⁶ ²⁷ ²⁸ for the register-book I cannot examine: could
³¹ ³³ ³⁴ ³⁵ I do this, I could then decide.

* For *Ha* and *Yun*, see page 133. The idea seems to be, that the philosopher could not vouch for the prosperity of any country, any farther than he was able to ascertain the state of its manners.

COMMENT.

Kee was a country contiguous to *Yun*. *Syong* was contiguous to *Yun*. *Mun* refers to the *Tin-chuk*, i. e. the history, or rather the register of the sovereign's actions. The philosopher says, The state and manners of these two countries, I am unable to describe, for I cannot examine their register. Could I examine that, I could then form my decided judgment.

REMARKS ON THE CHARACTERS.

12. *Chung*, to examine, or, more properly, describe. The key is *chhuk*, slow motion, which is placed on the left. The other part being separated, will have on the right, *mun*, a character : in the middle, above, *sang*, a mountain, and below, *wong*, a lord. &c.

25. *Huen*, to write, to give orders to an inferior. It is here joined to *mun*, to denote the register formerly kept of the deeds of the emperor or sovereign. The key, which is on the right, is *khuon*, a dog.

SECTION X.

13 觀 koon¹ 9 者 chea² 5 既 kee³ 1 子 Chee⁴
 14 之 chee¹ 10 吾 oong⁴ 6 灌 koon² 2 曰 ewt¹
 15 矣 ee² 11 不 put⁴ 7 而 gnee¹ 3 禮 ty²
 12 欲 yok⁴ 8 往 wong² 4 自 chhee³

Chee says, The king, worshipping in person,
 his libatory sacrifice, and his return, I have no
 desire to behold.

COMMENT.

Cheu-pak-sun says, *Ty* means the grand act of worship which

the king performs when seated in his great paternal pagoda. A number of ceremonies are performed when the king comes out from thence, as well as while he is sitting within. The worship performed by the king of *Loo* and his ministers was contrary to rule : Confucius, therefore, would not see it, lest his being present, should destroy the proper custom ; and, as the proper mode was publicly neglected, he publicly declared his opinion thereon. *Che-a-see* says, "The sage was often saying, "I wish to secure the reformation of *Ha*; for I cannot examine and regulate *Kee*. I would fain see the reformation of *Syong*, for I cannot examine and reform *Soong*." He would also say, "I want to see the manners of *Chou* imitated. He was gentle and clement. I disapprove the manners of *Loo*: how can they be approved ? The worship of *Loo* is contrary to reason. But *Chou* is now gone. Had he examined and regulated *Kee* and *Soong*, the happy effects of it would have been visible even now." *Koong-see* would thus express his pity and sorrow.

REMARKS ON THE CHARACTERS.

3. *Ty*, the grand act of imperial worship performed once in five years. The key, which is on the left, is *see*, a spirit, &c. that on the right is *ty*, imperial.
5. *Kee*, a little, a morsel, generally a sound. The key is *moo*, nothing.
6. *Koon*, to pour; the pouring out wine in worship. The key is *soi*, water.
v²

SECTION XL.

22 示^{see³} 15 之^{chee¹} 8 入^{put⁴} 1 豈^{chi²} Walk

23 諸^{chee²} 16 於^{ee²} 9 知^{chee¹} 2 問^{mun³}

24 斯^{see¹} 17 天^{tien¹} 10 也^{ya²} 3 禰^{ty²}

25 乎^{hoo²} 18 一⁻ 1 ha³ 11 知^{chee¹} 4 之^{chee¹}

26 指^{chee²} 19 也^{ya²} 12 真^{khee¹} 5 說^{sit⁴}

27 真^{khhee¹} 20 其^{khee¹} 13 說^{sit⁴} 6 一⁻ Chhee²

28 掌^{cheong²} 21 如^{gnee⁴} 14 者^{chea²} 7 曰^{ewt⁴}

One inquired respecting the imperial worship. Chee says, “ I do not understand it. Did any one understand its real nature, (the government) of the world would appear as easy as this,” putting the finger in the palm of the hand.*

COMMENT.

The first emperor penetrated to the root of things, and imitated the ancients; he therefore entered deeply into the nature of the worship proper for the emperor, and arrived at this conclusion, that it consisted in virtue, filial veneration, and profound reverence. These things however men did not regard.. They were at this time like a nation without a king, and without religious worship. *Loo* stood therefore greatly in need of being reformed; and the sage did not wish to give an explicit answer. Place the

* This obscure passage may be also translated thus, “ To understand the nature of this, is like comprehending the whole world. Examine it thus ; ‘put your finger in the palm of your hand,’ i. e. by way of meditation..

finger in the palm. The disciples remembered Confucius's word and did thus by way of imitation. He says, Did you understand the nature of true worship, the grounds of it would not then appear obscure, nor its perfection contrary to reason. The right government of the world* would not then appear difficult. The sage had arrived at this knowledge. Indeed was there any thing which he did not really know?

REMARKS ON THE CHARACTERS.

22. *See*, to perceive, know, appear, &c. an elementary character.

26. *Chee*, to appoint, to point out, to leave out. The key is *sou*, the hand, which is on the left; that on the right is *chee*, an ambassador.

28. *Cheong*, the palm of the hand. The key, *sou*, the hand, is placed below.

SECTION XII.

7 神 sun¹ 5 神 sun¹ 3 在 choy³ 1 禮 Chhi³

8 在 choy³ 6 如 gnee⁴ 4 禮 chhi³ 2 如 gnee⁴

* *Tien-ha*, literally means "that which is under heaven." It may therefore denote either the whole world, or one kingdom, as China, &c.

Worship as though the deity were ³ (present;) ;
 worship the deity, as though He were present. ⁴
⁵ ⁶ ⁷ ⁸

COMMENT.

Chung-see says, Worship was at first paternal. To worship the Supreme Being, is to worship him without, i. e. every where, not in the temple merely. The first and chief thing in worship, is, that it be with filial veneration : worship the deity with reverential fear. The sage says, I, the unworthy one, say this. The disciples remembered the sage's perfect idea of worship.

SENTENCE 2d.

7 **如** gnee ³ 4 **不** put ⁴ 1 **予** Chee.

8 **不** put ⁴ 5 **與** ee ² 2 **曰** ewt ⁴

9 **祭** chhi ³ 6 **祭** chhi ³ 8 **口** oong ⁴

1 2 3 4 5
 Chee says, If my mind be not engaged in
 6 7 8 9
 worship, it is as though I worshipped not.

COMMENT.

The sage describes how a man ought to act in worship. Some have hindrances and cannot be present ; and therefore send others instead of themselves. But they cannot thus perform real worship ; for although one worship in his own person and his heart be absent, it is the same as though he did not worship.

REMARKS, &c. IN SECTION XII.

SENTECE, char. 5. *Sun*, the deity.* The key is *see*, soul, spirit ; to perceive, &c. which is placed on the left. That on the right is *sun*, venerable, weighty ; bright, clear ; also free, uncontrolled.

* Among other explications of this character, the dictionary has this, " He whom the sages cannot comprehend."

SECTION XIII.

16 謂 ^{wy¹} 11 寧 ^{nung⁶}  與 ^{ee¹} 1 ⁻ = Wong¹
Wong =

17 也 ^{ya²} 12 媚 ^{mee¹} 7 其 ^{khee¹} 2 孫 ^{Suen¹}
   

13 於 ^{eü¹} 8 媚 ^{mee¹} 3 賣 ^{ka³}
  

14 瓠 ^{chhou²} 9 於 ^{eü¹} 4 問 ^{mun¹}
  

15 何 ^{ho¹} 10 奕 ^{ou⁵} 5 曰 ^{cwt⁴}
  

Wong-suen-ka, enquiring, said, Devote your
attention to the *ou*.* Your obsequiously regard-
ing the *chhou*, what is it?

* *Ou* denotes the corners of the pagoda, where the Chinese present fowls, pigs, geese, &c. ready
V

COMMENT.

*Wong-suen-ka** addressed this to Confucius by way of sneer, saying, “Attach yourself to the *ou*. Why all this attention to the *chou*? The *ou* is the great thing ; the *chou* is inferior.” *Suen-ka* meant to compare the great, (or more probably himself) to *ou*, and others to *chou*, in order to ridicule Confucius’s attachment to the common people, and bring him over to himself.

REMARKS ON THE CHARACTERS.

8. *Mee*, improper, affectionate, obsequious. The key is *nee*, a woman, which is placed on the left. That on the right is *mee*, the hair on the eye-brows.

10. *Ou*, the north or south side : the corners of the pagoda. The key is *tay*, great, which is placed on the left.

14 *Chou*, a fire-place, any thing in which fire is contained. The key is *eut*, a hole, which is placed above ; the lower part i. *my*, labor, diligence.

dressed, to the souls of their ancestors, after presenting them before the deity. The *chou* means the utensils used in common to contain fire for cooking, &c. to which a kind of worship is also paid, at certain periods. See remarks on the characters.

* *Wong*, often denotes a sovereign prince ; but as *Suen-ka* is said by the commentator to be merely a *tay-hoo*, it must here be a paternal name.

SENTENCE 2d.

10 所^{sò²} 7 於^{éú¹} 4 然^{in¹} 1 子^{Chœ²}

11 情^{tou²} 8 天^{tién¹} 5 覺^{wak⁴} 2 曰^{cwt⁴}

12 也^{ya²} 9 無^{moo¹} 6 罪^{chooi³} 3 不^{put⁴}

¹ ² ³ ⁴ ⁵ ⁶ ⁷
Chee says, I do not thus.* Offending against
⁸ ⁹ ¹⁰
heaven, there is no supplication which (can be ac-
ceptable.)

COMMENT.

Heaven here denotes the Supreme Intelligence : than which there is nothing greater. With this neither the *ou* nor the *chou* can be compared. Acting against conscience and reason, a man sins against heaven. By worshipping the *ou* then, or the *chou*, can he obtain forgiveness ? The sage says, A man ought to please the Su-

* I do not obsequiously regard the common people.
v2

preme Being, and not flatteringly cringe either to the *chhou*, or to the *ou*; to the common people, or to the great.

REMARKS ON THE CHARACTERS.

5. *Wak*, to get, to have, &c. The key is *khuon*, a dog, which is placed on the left.
6. *Chooi*, sin, crime. The key is *ming*, a vessel, which is placed above. The character below is *see*, not false.
11. *Tou*, supplication to the deity. The key is *see*, a spirit which is placed on the left.

SECTION XIV.

13. 言	=ong ⁴	9. 郁	yok ⁴	5. 於	eu ¹	1. 盡	Chee ²
14. 從	choong ³	10. 乎	hoo ¹	6. 一	gnce ³	2. 曰	cwt ⁴
15. 周	Chou ¹	11. 文	mun ¹	7. 代	toi ⁴	3. 周	Chou ¹
12. 哉	choy ¹	8. 郁	yok ⁴	4. 盡	kam ¹		

Ch'ee says,¹ Chou's register,² (compared) with
the (other) two reigns,⁶ how excellent his regulations!⁷ how excellent his regulations!⁸ how excellent his regulations!⁹ I follow Chou.¹¹

COMMENT.

The sage said this on viewing the manners of *Ha* and *Syong*, and weighing the advantages and disadvantages of each. *Wun-see* says, Of these three, *Chou* arrived at the greatest perfection. The sage admired his laws and government, and imitated him.

REMARKS ON THE CHARACTERS.

*

4. *Kam*, written, recorded in order, descending. The key, is *mung*, a vessel, which is placed beneath.

7. *Toi*, a race, a descent, a reign, a term of thirty years. The key is *yun*, a man, which is on the left. That on the right is *uk*, a dart or javelin.

8. *Yok*, beautiful, in order, &c. The key, which is on the right, is *yup*, a country : on the left is *yaou*, have. *Yok yok*, means very excellent.

SECTION XV.

- 19 入 yep 13 人 ¹ yun 7 問 ³ mun ¹ 子 ² Chee
 20 太 thay ³ 14 之 ¹ chee ¹ 8 或 ¹ wak ² 入 ¹ yep
 21 廟 meu ³ 15 子 ¹ chee ¹ 9 曰 ⁴ ewt ³ 太 thay ³
 22 爾 ² mooi ² 16 知 ¹ chee ¹ 10 孰 ⁴ sook ⁴ 廟 meu ²
 23 禮 see ³ 17 調 ² ly ² 11 謂 ⁴ wy ⁴ 5 爾 ² mooi ²
 24 問 ³ mun 13 鄭 ¹ hoo ¹ 12 鄭 Chou 6 事 ³ sec

32 也 ya² 29 是 see³ 27 之 chee¹ 25 子 Chee

30 禮 ly² 28 曰 ewt⁴ 26 聞 mun³

1 2 3 4 5
Chee entered the great temple. Frequently en-
7 6 8 9 10 11
quiring about things; one said, Who says that the
13 14 15 16 17 19
son of the Chou man understands propriety? In the
20 21 22 24 23
great temple he is constantly asking questions.
25 26 27 28 29
Chee heard, and replied, "This is propriety."

COMMENT.

"The great temple" means the royal pagoda in the *Loo* country, into which Confucius entered for the sake of worshipping, in the time of his mandarineship. *Chhou* is a district of *Loo*. Confucius's father, *Sok-lyong-g-nut*, was a *tay-hoo* of the *Loo* district. *Koong-chee* from his infancy accustomed himself to examine things, and to inquire respecting nature, reason, &c. A certain person, for this ridiculed him. *Koong-chee* replied, This is rea-

son, to accompany veneration with the examination of things : this is that which constitutes the essence of true reason and propriety. *Wun-see* says, This is reason, this is true veneration, though you know, yet ask further. Prudence teaches this : this is right reason.

REMARKS ON THE CHARACTERS.

4. *Meu*, a temple, the place where men formerly placed the effigies of their ancestors ; any place devoted to worship. The key is *im*, a roof which is placed on the left, that on the right is *cheu*, the morning.

5. *Mooi*, always, constantly, again, frequently. The key is *moo*, a negative, which forms the lower part of the character.

SECTION XVI.

13		chee ¹	9		put ⁴	5		cheu ²	1		Chee ²
14		tou ⁵	10		toong ¹	6		phee ¹	2		cwt ³
15		ya ²	11		fo ¹	7		wy ⁴	3		seah ³
			12		koo ²	8		luk ⁴	4		put ⁴

Chee says, 'In discharging the bow, strike
 not through the target. The strength of all is
 not equal. This is the ancient way.*

COMMENT.

"Strike not through," This refers to the custom of shooting in *Hyong*. "The strength" &c. By this figure *Kong-chee* illustrates the nature of (*Ly,*) reason or propriety. *Phee* means leather. When they use the bow, they hang up a piece of leather, as a target, for the sake of trying their skill in the exercise. This they call *kook*. Formerly they did thus, to discover the skill of a man, whether he could strike the leather or target in the middle, without driving the arrow through. This evinced both a man's strength, and his skill in commanding it.

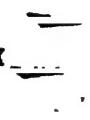
* The idea of the sage, in this passage, seems to be, that of exhorting men to observe the golden mean; and to be careful lest their virtues should lose their nature, by being carried beyond due bounds.

REMARKS ON THE CHARACTERS.

6. *Phee*, leather, skin, hide. An elementary character, the class of which contains 76 others.

11. *Fu*, a character often expressing the idea of multitude : the key is *wo*, rice, which is placed on the left : that on the right is *tou*, a measure.

SECTION XVII.

7  chee¹ 4  keu³ 1  Chee¹

8  ee² 5  kook³ 2  koong²

6  yong³ 6  sook³ 3  yok²

Cheec-koong² wished³ to abolish the *kook-sook*,
 and the *ce-yong*.⁴*
 7 8 9

COMMENT.

That is, the observance of the *kook-sook*. Formerly the prince was accustomed, in the winter season, to celebrate the beginning of the coming year, with his great mandarines. These mandarines presented at the pagoda, in the beginning of the month, goats, &c. roasted, as well as others living. From the time of *Koong-mun*, the celebration of new-year's day had fallen into disuse; but they still continued to offer the sacrifices, and therefore *Chee-koong* wished to abolish the custom entirely.

REMARKS ON THE CHARACTERS.

6. *Sook*, the first day, or the beginning of a month. The key is *gnut*, a month, which is placed on the right.

8. *Ee*, a living animal, rice, or any thing edible, offered as a present. The key, *suk*, to eat, is placed on the left.

• *Kook* or *lou*, means, to publish; *sook* is the beginning of the month: *Kook-sook* therefore means the public observance of the first day of the year. *Ee* means living animals and rice, offered as a present to any one; *yong* means a goat, &c. *Ee-yong* includes, therefore, all the sacrifices offered at those public festivals.

SENTENCE 2d.

10 愛 ^{oi³} or 7 真 ^{1¹} khee ^{1²} 4 也 ^{ya³} 1 =Chee ^{2²}

11 真 ^{1¹} khee 8 羊 ^{yong²} 5 爾 ^{gnee³} 2 曰 ^{cwt⁴}

12 禮 ^{ly²} 9 我 ^{gno²} 6 愛 ^{oi³} 3 賜 ^{Chhee³}

1 2 3 4 5 6 7 8 9 10 11 12
Chee says, “Chhee, you wish (to abolish)*
the yong; I approve the ancient custom.

COMMENT.

Chhee, a disciple of Confucius, mentioned chap. 1st. page 66. Chee-koong disliked the custom as useless and improper: but though the custom was disused, as the yong, or sacrifices, were still retained, men could understand the design of it, and revive it again: but (the sage said) “ If the yong be abolished, the ancient custom, (of gratefully acknowledging the return of the year) will sink into oblivion.” This the sage disapproved.

* Another commentator supplies here the phrase *to abolish*.

SECTION XVIII.

¹⁰ 詣 chim² 人 yun¹ ⁴ 盡 quun¹ ¹ 子 Chee²

¹¹ 也 yua² ⁸ 以 ee² ⁵ 盡 chun² 曰 ewt⁴

⁹ 爲 wy³ ⁶ 禮 ly² ³ 事 see²

¹ ² ³ ⁴ ⁵
Chee says, Serving the prince with entire
⁶ ⁷ ⁸ ⁹ ¹⁰
respect, men (now) account flattery.

COMMENT.

Wong-see says, *Chee* disapproved of an excess of servility in serving the sovereign: Yet, says he, If you serve him faithfully, the present generation, unable to imitate your conduct, will accuse you of servility. Confucius said this to illustrate the real nature of serving the sovereign.

SECTION XIX.

- 22 臣 sun¹ 15 對 tool² 8 事 see³ 1 定 Tung⁴
 23 事 see³ 16 曰 ewt⁵ 9 君 quun¹ 2 公 koong⁶
 24 爭 = quun¹ 17 君 quun¹ 10 如 gncee⁷ 3 間 mun⁸
 25 以 ee⁹ 18 使 see² 11 之 chee¹ 4 君 quun¹
 26 忠 choong¹ 19 臣 sun² 12 何 ho¹ 5 使 see³
 20 以 ee⁹ 13 孔 Koong¹ 6 臣 sun²
 21 禮 ly² 14 子 chee² 7 臣 sun²

1 2 3 12
 Tung-koong enquired, In what manner should
 the ruler employ his ministers, and the ministers
 serve the ruler? Koong-chee answering, said, Let
 the ruler employ the ministers with respect, and
 the ministers serve the ruler with fidelity.
 4 5 6 7
 8 9 13 14 15 16
 17 18 19 20 21
 22 23 24 25 26

COMMENT.

Tung-koong was the mandarine of *Loo*. His proper name was *Soong*. Both ruler and ministers ought to act according to reason and propriety in their respective stations. *Leu-see* says, In employing a servant, act not so as to fill him with grief and discontent, instead of inspiring him with faithfulness. Reason* will not create discontent. In serving the ruler, do not provoke him to relinquish reason. Faithfulness never does this. *Wun-see* says, Both the ruler and his ministers should act with affection and tenderness. Let the ruler then act toward his servants with that gentleness and politeness, which may constrain them to serve him with faithfulness.

* Reason, i. e. reason, as applied to behaviour and conduct.

SECTION XX.

10 𠙴 gnee¹ 7 𠎤 put⁴ 4 眇 chee¹ 1 子 Chee²

11 𠂔 put⁴ 8 淙 yum² 5 樂 lok¹ 2 曰 cwt⁴

12 傷 syong⁴ 9 哀 oi³ 6 而 gnee¹ 3 關 quan³

1 2 3 4 5 6 7
 Chee says, The Quan-chee* rejoices without
 extravagance ; mourns without excess.

COMMENT.

This is a sentence from the first page of the See (mentioned before). *Yum*, is that excess of joy which is inimical to serenity of mind. *Syong* denotes excess of grief, which destroys tranquillity

* The *Quan-chee*. *Quan* is properly the gate of a city ; and *chee* the name of a bird : this therefore, probably denotes some bird accustomed to frequent the gates, &c. of the city.

and enjoyment. The honorable man when he seeks an object and is unable to obtain it, cannot avoid feeling regret. On the contrary if he seeks and obtains, he will feel a degree of joy ; but his sorrow, though deep, should never destroy his repose, nor should his joy, though complete, discompose his mind. The sage therefore by this comparison intimates, that he who wishes to learn wisdom should carefully weigh this idea, and endeavor to preserve his mind in a state of constant tranquillity.

REMARKS ON THE CHARACTERS.

8. *Yum*, transgression, excess. The key is *sei*, water, which is placed on the left.

9. *Oi*, sorrow, inward pain. The key is *keu*, a mouth, which is placed in the midst of the character : above it is *tou*, empty ; below, *ee*, clothing, &c.

12. **Syong*, excess of sorrow, anguish. The key is *yun*, a man, which is placed on the right.

SECTION XXI.

19 以 ee ³	18 后 Hou ¹	7 我 gno ²	1 哀 Oi ¹
20 相 pak	14 氏 see ¹	8 宰 Choy ¹	2 公 koong ¹
21 周 Chou ¹	15 以 ee ²	9 我 gno ²	3 問 mun ³
22 人 yun ¹	16 松 choong ³	10 對 tooi ³	4 祐 seah ²
23 以 ee ²	17 殷 Yun ¹	11 曰 ewt ⁴	5 於 euh ³
24 粟 lut	18 人 yun ¹	12 夏 Ha ³	6 宰 Choy ¹



1 2 3 4
 Oi-koong asked Choy-gno respecting the *seah*.^{*}
 8 9 10 11 12
 Choy-gno answering said, Hou-see the ruler of Ha,
 13 14 15 16 17 18
 planted the *choong* tree (before it;) the Yun ruler,
 19 20 21 22 23
 the *pak* tree; the Chou ruler, the *lut* tree. He
 24 25 26 27 28
 added, “to inspire the people with fear.”

COMMENT.

Choy-gno was Confucius's disciple; his proper name was *Ec*. These three princes planted each a different kind of tree before it: the *seah* or temple indeed was anciently fixed, although different trees were planted before it. Choy-gno said, that *Chou* planted the *lut* or thorn tree with the idea of filling the people with fear. But, he was mistaken, and answered improperly.

* The *seah* denotes a small pagoda set up in the fields with the view of procuring plenty.

SENTENCE 9.

13 既 ^{kee²} 遂 ^{soi³} 成 ^{sung⁵} 于 ¹ Chee⁶
 14 往 ^{wong⁸} 事 ^{see³} 事 ^{see³} 聞 ^{muh²}
 15 不 ^{put⁴} 不 ^{put⁴} 不 ^{put⁴} 之 ^{chee¹}
 16 咎 ^{khou¹²} 諫 ^{khan⁴} 說 ^{sit⁴} 曰 ^{ewt⁴}

1 2 3 4 5 6
 Chee heard and said, “Of things which are
 complete, speak not; concerning things which
 9 10
 are done, advise not; past things do not blame.”
 11 12 13 14 15 16

COMMENT.

Soi, done, finished, means those things which though by no

means complete or good, are yet done, and admit not of alteration. Confucius perceived that the answer which *Choy-gno* had given, did not convey the right idea of the *seah*, and also that he had glanced at the cruelty of the mandarines. The word being gone forth, he could not recall it. The sage therefore gave him this direction, in the hope of making him more cautious for the future.

REMARKS ON THE CHARACTERS IN SECT. XXI.

SENTENCE 1. char. 4. *Seah*, a pagoda about four feet high, anciently placed in the fields with the view of procuring plenty. The key, which is on the left, is *see*, a spirit, &c; that on the right is *tee*, the earth.

SENTENCE 2. char. 5. *Sung*, to perfect, to complete. The key is *ko*, a lance, which is placed on the right.

9. *Soi*, finished, united, settled. The key, which is on the left, is *cheok*, slow motion.

12. *Khan*, to advise; advice. The key is *gnin*, a word, which is placed on the left; that on the right is *kan*, a particular kind of paper.

16. *Khou*, to carp, to find fault: the key is *hou*, a mouth, which is placed below.

SECTION XXII.

7 小  seu² 5 之 chee¹ 3 管 Koon¹ 1 子 Chee⁶

8 小  choy¹ 6 器 hee³ 4 仲 choong¹ 2 曰 cwt⁴

Chee says, “Khoon-choong is a thing of
little value.”

COMMENT.

Khoon-choong, was a mandarine of *Chi*, his proper name was *Ee-oong*. By calling him “a little thing” the sage meant that he was unacquainted both with the wisdom of the ancient sages and the line of conduct which they recommended. His mind was narrow and little : he had nothing of excellence in him. He was unable to guide himself in the right way, so as to keep within the course prescribed by the laws.

SENTENCE 2d.

16 摄	nip ²	11 三	sam ¹	6 平	hoo ¹	1 或	Wak ¹
17 焉	in ¹	12 归	qui ³	7 曰	cwt ⁴	2 曰	cwt ⁴
18 得	tuk ¹	13 官	koon	8 管	Koon ¹	3 管	Koon ¹
19 倦	kim ³	14 事	sec ⁵	9 氏	see ³	4 仲	chhoong ¹
		15 不	put ⁴	10 有	yaou ¹	5 健	kim ³

Some one said, Khon-choong is moderate.

Chee⁶ replies, “Khoon-sec has a sam-qui. He

does no more than the work of one mandarine;
how does he possess moderation?

COMMENT.

A certain person objected that his little mind however, rendered him moderate, and that he restrained himself within due bounds. *Sam-qui** is the name of a kind of bale my. The inferior mandarines could not by law assume the state of the superior ones, of which this seems to have formed a part. One man generally filled several offices, but *Koon-choong* did not. All said, that he loved ease.

* *Sam* literally means three, and *qui* united. This verandah or balcony might be thus termed from its form.

SENTENCE 3d.

- 19 門 moon³ 13 門 moon³ 7 乎 hoo¹ 1 然 In²
- 20 邦 pong¹ 14 管 Koon¹ 8 曰 ewt⁴ 2 則 chuk⁴
- 21 君 quun¹ 15 氏 sec³ 9 邦 pong¹ 3 管 Koon¹
- 22 爲 wy⁴ 16 亦 yek⁴ 10 君 quun¹ 4 仲 choong
- 23 兩 leong² 17 樹 seu¹ 11 樹 seu¹ 5 知 chee¹
- 24 君 quun¹ 18 累 suk⁴ 12 累 suk⁴ 6 禮 ly²

40 禮 _{ly²} 35 坊 _{tim²} 30 管 _{Koon¹} 25 之 _{Chee¹}

41 孰 _{sook⁴} 36 管 _{Koon¹} 31 氏 _{see³} 26 好 _{hou³}

42 不 _{put⁴} 37 氏 _{see³} 32 亦 _{yck⁴} 27 有 _{yaou¹}

43 知 _{chee¹} 38 而 _{gnce¹} 33 有 _{yaou¹} 28 反 _{fwan²}

44 禮 _{ly⁴} 39 知 _{chee¹} 34 反 _{fwan²} 29 坊 _{tim²}

“ But Koon-choong may understand propriety.”

(Chee) replies, “ The provincial mandarine placed

• Ly, is here used to denote propriety of ideas relative to expense, state, and situation.

a ¹¹*seu-suk** at his door, ¹²Koon-see placed a ¹³*seu-suk* ¹⁴
¹⁵at his door. ¹⁶The provincial mandarine, holding ¹⁷
¹⁸two offices, ¹⁹had a ²⁰*fwan-tim*. ²¹Koon-see also had ²²
²³*fwan-tim*. ²⁴If Koon-see understands propriety ; ²⁵
²⁶*who is ignorant of propriety ?*" ²⁷
²⁸²⁹³⁰³¹³²³³
³⁴³⁵³⁶³⁷³⁸³⁹⁴⁰
⁴¹⁴²⁴³⁴⁴

COMMENT.

Some one objected again, that if *Koon-see* did not restrain himself, he yet understood propriety of behaviour. When mandarines visit each other, they, after drinking wine, &c. together, place the cups turned upside down on a kind of salver, termed *fwan-tim*.† All these things were proper for a *chee-hou* mandarine, but not for one of *Koon-choong's* degree ; he, therefore, in these instances, violated the rules of propriety ; and shewed that he was ignorant of what became his rank and situation.

* The *seu-suk* is described as a beautiful purdah, or curtain which is hung at the door of the great men in China, to prevent strangers looking into the room when the door is open. See literally means a tree.

† From *fwan* to turn, and *tim*, a small cup or glass. See remarks, &c.

REMARKS ON THE CHARACTERS IN SECTION XXII.

SENTENCE 2. char. 16. *Nip*, an office, an employment. The key is *sou*, the hand, which is on the left: On the right is *gneee*, the ear, repeated thrice.

SENTENCE 3. char. 11. *Seu*, a tree; also a grove. The key is *mok*, wood, which is placed on the left.

12. *Suk*, to stop up; a purdah, or curtain hung at the door. The key, which is placed beneath, is *thoo*, the earth.

28. *Fwan*, to turn; again. The key is *yaou*, again, placed beneath.

29. *Tim*, a cup or glass. The key is *thoo*, the earth, placed on the left.

SECTION XXIII.

7 曰 ^{ewt⁴} 5 師 ^{see¹} 3 魯 ^{Loo 1} — — Chee²

8 樂 ^{gnok³} 6 樂 ^{gnok³} 4 太 ^{thay²} 2 語 ^{gneet³}

27 如 gnee⁴ 21 如 gnee⁴ 15 翳 hup⁹ 其 khee¹

28 也 ya² 22 也 ya² 16 如 gnee⁴ 10 可 khoo²

29 以 ee² 23 瞰 uk⁴ 17 也 ya² 11 知 chee¹

30 成 sung³ 24 如 gnee⁴ 18 從 choong¹₁₂ 也 ya²

25 也 ya² 19 之 chee¹₁₃ 始 chee²

26 繹 keu¹ 20 純 sung³ 14 作 chok⁴

1 2 3 4 5 6 7
 Chee speaking of Loo-thay the musician, says,
 "This man understands music ; beginning with
 15 16 17 18 19 20
 an even sound, he now renders it soft and sweet,

21 23 24 26 29

now shrill and clear, then modulating it, he at
length completes the air.
 30

COMMENT.

Thay-sce was a musician, of the *Loo* country. At that time music was fallen into disuse. *Koong-chee* therefore instructed the people respecting its nature, and recommended *Thay-sce* as possessing a real knowledge of it.

REMARKS ON THE CHARACTERS.

2. *Gneū* or *gnee*, to answer, to talk, to tell a thing to another. The key is *gnin*, a word, which is placed on the left.*

15. *Hup*, even, perfect, complete; to complete, &c. The key, which is placed below, is *ew*, to expand, &c. that above is *hup*, perfect, applied to sound, &c.

20. *Sung*, gentle, good, fine. The key is *see*, silk, &c. which is on the left.

23. *Uk*, long, great, continued, the modulation of a sound in music. The key is *see*, silk, which is placed on the left.

26. *Khee*, or *kheu*, the whiteness of a precious stone; also clear. The key is *pok*, white, which is also placed on the left.

* This character *gnee* forms a part of the title of the present work *Lun-gnee*.

SECTION XXIV.

22 者 chea²¹⁵ 未 mee⁸ 二 chee¹ 儀 Gnee¹

23 見 kin³ 詈 syong⁹ 之 chce¹ 封 hoong²

24 之 chee¹ 不 put⁴ 三 chee⁵ 人 yun¹

25 出 chut¹⁸ 得 tuk⁴ 於 eü¹ 請 chhung⁴

26 曰 cwt⁴ 見 kin³ 斯 see¹ 見 kin³

27 二 gnee²⁰ 也 ya² 也 ya² 曰 cwt⁴

28 三 sam²¹ 從 choong¹⁴ 吾 oong⁷ 君 quun¹

47	子	chee ² 41	久	kou ¹	天	tien ³ 29	子	chhee ²
48	爲	wy ⁴ 42	矣	ee ²	下	ha ²	何	ho ¹
49	木	mok ⁴ 43	天	tien ³	之	chee ¹ 31	患	wan ¹
50	鐸	tok ⁴ 44	將	chcong	無	mooh ³ 32	於	euh ¹
45	以	ee ²	道	tou ³ 33	喪	sung ¹		
46	夫	hoo ¹	也	ya ² 34	乎	hoo ¹		

The mandarine of Gnee, going to visit (the sage,) says, "The honorable man is arrived in these

parts, and have I not even yet obtained a sight
 of him?"* Two or three of the sage's followers
 saw him, and, coming out, said, "Why are you dis-
 tressed on account of the ruined state of the
 country? Long has the world been without the
 true way : heaven has now given the sage to be
 a monitor to men."†

COMMENT.

This man was the ruler of *Gnee*, a town or small district. *Hoong-yun*, denotes the governor of a small district. He was a virtuous man and governed his district well. The philosopher had arrived in that country to observe the state of things. This man daily heard of the sage, but had not yet seen him; and therefore sought him

* This sentence may also be rendered, "The mandarine of *Gnee* wishing to see the sage, (one of his disciples), said "The honorable man is arrived in these parts." (He replied) "and have I not seen him?" The want of the pronouns is the cause of this ambiguity.

† Literally "The sage with his bell."

earnestly, that he might make him acquainted with the melancholy state of the country around; for the magistrates had lost their authority, and the country was on the brink of ruin. The *Ly* says, "In times of general degeneracy embrace obscurity and poverty." Such was that time. *Mok-tok* means the bell with which the sage used to call the people around him, in order to instruct them. This state of general disorder needed regulation; heaven had therefore raised up the sage to sit in the seat of authority and instruct mankind, otherwise order and rule would have been entirely lost.

REMARKS ON THE CHARACTERS.

2. *Hoong*, weighty, chief, principal. It is used here to denote the chief or principal man of the district. The key is *chin*, an inch, placed on the left.

4. *Chhung*, to visit, to invite, to desire, to ask. The key is *gnin*, a word, which is placed on the right.

33. *Song*, to lose; grief, loss, ruin, often a mere euphonic. The key is *hou*, a mouth. See page 147. char. 8.

41. *Kou*, long, a long time. The key is *phit*, the oblique stroke on the left.

44. *Cheong*, an office, an official man; to appoint. The key is *chin*, a measure, which is placed below.

50. *Tok*, a bell. The key is *kum*, gold, which is placed on the left.

SECTION XXV.

16 未 mce¹ 11 謂 wy⁴ 6 矣 ee³ 1 二 = Chee²

17 立 chun³ 12 正 Moo⁷ 又 yaou 2 謂 wy⁴

18 善 sin¹ 13 立 chun³ 8 立 chun³ 3 韶 Seu²

19 也 ya² 14 美 mee³ 9 善 sin¹ 4 立 chun³

15 矣 ee³ 10 也 ya² 5 美 mee³

Chee says, The music of Sun is excellent ;
it has also a delightful sweetness. (That of)

¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸
Moo is excellent, but not thus delightfully sweet.

COMMENT.

Seu means the emperor *Sun's* music, or rather the band which he instituted. *Moo* means the emperor *Moo's* band. *Sun* inherited *Gneer's* kingdom and governed the people wisely. *Moo* conquered *Chou* (an usurper) and delivered the people. The deeds of both were great ; the music of both excellent. But *Sun* was a most amiable man : he obtained the kingdom by his gentleness and goodness. *Moo*, though valiant, was the reverse of amiable. He obtained the kingdom by violence, and ruled with severity. His music therefore had not the sweetness of the emperor *Sun's*.*

REMARKS ON THE CHARACTERS.

3. *Seu*, the music or the musical band, of the emperor *Sun*, referred to in Book II. chap. 1st. section 13. which passage is quoted in the dictionary as an authority for this word. The key, which is on the left, is *yum*, music, &c. On the right are *lut*, strength, and *hou*, a mouth.

4. *Chung*, great, utmost ; either of strength or ability. The key is *mung*, a vessel, which is placed beneath.

* It is probable the music or the bands which these two instituted, partook of the nature of their dispositions. The sage's observation, however, seems not confined to their music ; but intended to intimate the superior excellence of gentleness and wisdom.

SECTION XXVI.

16 何	ho ¹	11 臨	lum ²	6 寬	hoon ²	1 子	Chee ²
17 以	ee ²	12 喪	song ¹	7 爲	wy ⁴	2 曰	ewt ⁴
18 觀	koon ¹	13 不	put ¹	8 禮	ly ²	3 居	kee ³
19 之	chee ¹	14 哀	oi ¹	9 不	put ⁴	—	syong ³
20 哉	choy ¹	15 吾	oong ⁴	10 敬	kung ³	5 不	put ⁴

1 2 3
Chee says, “Those who are seated above,
(5) (6) (8) (10) (9)
are void of affection. Propriety they regard not:

in ¹¹ time of mourning they feel ¹² no sorrow. How
 can I behold ¹³ ¹⁴ (these ¹⁵ ¹⁶ things ?)"

COMMENT.

It becomes those above to be eminent in benevolence ; of the exercise of which, affection is the root ; as genuine respect is of politeness and urbanity ; and genuine grief, of mourning : without these, the outward forms are nothing. When the root of virtue was thus wanting, how could the sage stay among them to witness universal depravity of manners ?

REMARKS ON THE CHARACTERS.

6. *Hoon*, affection, pity, tenderness. The key is *min*, a roof, which is placed above : the lower part is *khin*, to see.

CHAPTER II.

SECTION I.

18	知	chee' 9	處	cheu 5	爲	wy ⁴ 1	—	Chee ²
10	仁	yun ¹ 6	美	mee ² 2	曰	ewt ¹		
11	而	in ¹	擇	chuk 3	里	lee		
12	得	tuk ⁴ 8	不	put ⁴ 4	仁	yun ¹		

Chee says, “Even in a village, virtue is admirable. Those who, searching (for virtue,) re-

fuse to stay among the ⁹ virtuous, how can they obtain knowledge ?” ¹⁰ ¹¹ ¹²

COMMENT.

Virtue may be found in a country village in a high degree, and rustic virtue and innocence are truly amiable. If a man searching for virtue, and finding it here, refuse to remain therewith, as disgusted with its rustic garb, he has evidently a depraved taste: he is destitute of the root of virtue, and can by no means advance in the knowledge of its nature and excellence.

REMARKS ON THE CHARACTERS.

3. *Lee*, a village containing 25 houses, according to some writers; according to others 50.

7. *Chok*, to look out for a place; to fix on a place for building, &c. The key is *sou*, the hand, which is placed on the left.

SECTION II.

- 22 知 chee¹ 美 cheong¹ 以 ee² 子 Chee²
- 23 者 chea² 處 cheu² 入 kou² 曰 cwt¹
- 24 利 lee³ 樂 lok³ 處 cheu² 不 put⁴
- 25 仁 yun¹ 仁 yun¹ 約 yok³ 仁 yun¹
- 者 chea² 不 put⁴ 者 chea²
- 安 on¹ 可 kho² 不 put⁴
- 仁 yun¹ 以 ee² 可 kho²

1 2 3 4
 Chee says, Without a principle of virtue a
 man cannot long remain virtuous in poverty : he
 cannot long remain thus in prosperity. The vir-
 tuous man finds happiness in virtue (alone :) his
 knowledge assists his virtue.*

COMMENT.

A man's deep acquaintance with virtue, increases his attachment thereto, and his desire after a more thorough knowledge of it. A man without a principle of virtue, being void¹ of the root, if long in a state of poverty, practises dishonesty and fraud ; in long prosperity, becomes corrupted and debauched. Only the man who possesses a principle of virtue can remain happy in a virtuous course, and completely restrain himself from evil : His experience will assist his virtue, and enable him steadily to persevere therein. This support is needful ; for although light and heavy are essentially different, virtue is not an outward thing demonstrable by the senses.

* That is, having the root of virtue in him, he clearly understands its nature, and his knowledge assists his virtue ; his heart perceiving its excellence, urges him forward in seeking greater degrees of it, and what he seeks he obtains. The enjoyment he feels in virtue, increases his love to it, and he turns not aside, whether he be in adversity or prosperity. Comment by *Koon-chhoong*.

SECTION III.

9 能 ^{nung³} 者 ^{chea²} 1 子 ^{Chee²}

10 惡 ^{oo³*} 6 能 ^{nung³} 2 曰 ^{cwt⁴}

11 人 ^{yun¹} 7 好 ^{hou³} 3 惟 ^{wy⁵}

8 人 ^{yun¹} 4 仁 ^{yun¹}

Chee says, Only the man who possesses a principle of virtue, is able rightly to esteem or reject men.”

* *Oo* is the same character with *ok*, evil. When pronounced *oo* it signifies to dislike, reject, &c.

COMMENT.

W^y is here used by way of emphasis. Let a man divest himself of an evil mind ; he will then be able to approve or reject according to reason. This is what *Chung-chee* alludes to by saying, “Obtain an upright and enlarged mind.” *Yau-see* says, “ To approve virtue and reject vice, constitutes the proper employment of man” But men are constantly swerving from rectitude : their hearts are fettered with evil desires and unable to liberate themselves : it is, therefore, only those who possess a virtuous principle, and are divested of an evil and bad mind, who are able rightly to discriminate between the good man and the bad.”

SECTION IV.

10	也	ya ²	7	矣	ee ²	4	志	chee ²	1	子	Chee ²
8	無	moo ¹	5	於	eu ¹	2	曰	ewt ¹			
9	惡	ok ^{4*}	6	仁	yun ¹	3	苟	kaou ²			

* For this character, see the next section.

Chee says,¹ If you have a real desire towards virtue,⁶ do not practise evil.⁸

COMMENT.

The heart, which desires to advance in virtue, will not indulge itself in evil. Yung-see says, "The man whose heart is toward virtue, is by no means void of evil; but if he indulge therein, there can be no farther hope."

SECTION V.

10 欲 yok⁴ 7 人 yun¹ 4 與 ee¹ 1 三 Chee²

11 也 ya² 8 之 chee¹ 5 貴 qui¹ 2 曰 ewt⁴

12 六 put¹ 9 所 so² 6 是 sec² 3 富 hoo³

34 得 tuk⁴ 27 所 sco² 20 也 ya² 13 以 ee²

35 之 chee¹ 23 惡 oo³ 21 貧 phun¹ 14 其 klee¹

36 不 put¹ 29 也 ya² 29 賈 ce¹ 15 道 tow⁵

37 二三 khieu⁵ 30 不 put¹ 23 賤 chin¹ 16 得 tuk⁴

38 也 ya² 31 以 ee² 24 畏 sco² 17 之 chee¹

39 其 khee¹ 25 人 yun¹ 18 不 put⁴

40 道 tou³ 26 之 chee¹ 19 處 cheu²

Chee says, The rich and honorable are those with whom men desire to associate. Not however, obtaining (the company of these) in the paths of virtue, do not remain with them. The poor and low are those whom men avoid, yet if it cannot be done in the way of uprightness, by no means avoid them.

COMMENT.

"Not in the paths of virtue," that is, do not seek riches in a way inconsistent with propriety and justice. In this case, even with the rich and honorable, you should not stay; nor avoid the poor and low. The honorable man, for the sake of virtue, rejects riches and honor, and feels happy in poverty and obscurity.

SENTENCE 2d.

7 成 ¹sung 惡 ³oo³ 3 去 ³kheu 1 君 ¹Quun¹
 8 名 ¹ming 平 ¹hoo¹ 4 仁 ¹yun¹ 2 子 ²chee²

When the honorable man forsakes virtue, alas!
 for his fair name.

COMMENT.

The sage says, He who is really the honorable man, in every state, abides in the practice of virtue. But if a man desire riches and greatness, and disdain poverty, he will forsake even virtue itself. Being no more than, the honorable man, how can he preserve the name?

SENTENCE 3d.

16 沛 *poo¹* 11 次 *chee²* 6 之 *chee¹* 1 君 *Quun¹*

17 必 *pit³* 12 必 *pit³* 7 間 *kan²* 2 子 *chee²*

18 於 *eu¹* 13 於 *cu¹* 8 違 *wy³* 3 無 *moo¹*

19 是 *sec²* 14 是 *sec²* 9 仁 *yun¹* 4 終 *choong¹*

15 顛 *tin¹* 10 造 *chou⁵* 5 食 *suk³*

The honorable man forsakes not virtue even for
a moment. In small difficulties he will adhere
thereto: In deep affliction he will adhere to the
same.

COMMENT.

Choong-suk denotes a moment or a small space of time. *Chou-chee* denotes a time of small difficulty : *tin-pooi* great trouble. The honorable man is thus steady in the pursuit of virtue : whether he enjoy riches and honor, or experience poverty and contempt, he is the same virtuous character.

REMARKS ON THE CHARACTERS IN SECTION V.

SENTENCE 1st. char. 23. *Chin*, low ; the opposite of *qui*, honorable. The key is *pi*, placed on the left : that on the right is *kon*, a sword.

37. *Kheu* or *khee*, to go, to proceed, to leave. This is the character by which the Chinese express the sound marked *g* in this work. The key is *see*, secret, which is placed below ; the upper part is *too*, the earth.

SENTENCE 2d. char. 8. *Mung*, a name. The key is *hou*, a mouth, placed beneath.

SENTENCE 3d. char. 10. *Chou*, to do, to make. The key is *cheok*, motion, which is placed on the left : that on the right is *kan*, to publish.

11. *Chee*, to trouble, to vex ; vexation. The key is *hin*, want, to owe ; which is placed on the right.

15. *Tin*, to be disturbed, disordered ; also a fool. The key is *ip*, a page, a head, &c. which is placed on the right : that on the left is *chun*, right, deep.

16. *Pooi*, trouble. Also, an aquatic plant. It is often joined to another character. The key is *soi*, water, which is placed on the left.

SECTION VI.

- 22 仁者者子 Chee
 yun¹ chea² chea³ chee⁴
- 23 者無惡曰 cwt⁴
 chea² moo¹ oo³ cwt⁴
- 24 其以不我 gno³
 khiee¹⁷ ee² put⁴ gno³
- 25 爲尚仁未 mce¹
 wy⁴ syong¹¹ yun¹ 4 mce¹
- 26 仁之者見 kin³
 yun¹⁹ chee¹ chea² kin³
- 27 矣惡好好 hou⁵
 ee² oo³ hou⁵ hou⁵
- 28 不不仁仁 yun¹
 put⁴ put⁴ yun¹ yun¹

其³⁵加¹仁²使³
khee³³ ka³ 31 yun¹ 19 see²

身³⁶乎²者³不⁴
sun³⁴ hoo¹ 32 chea² 30 put⁴

¹ Chec says, I have not seen that excellent principle of virtue which totally forsakes vice. The truly virtuous man indeed is invaluable. He who detests vice,* is the virtuous man. He has no connexion with the vicious lest he should injure himself.

COMMENT.

The sage says, "That he had not seen that truly virtuous man who thoroughly detested vice: a truly good man understands the excellency of virtue, and the things (i. e. the allurements) of the

* Put y-n, (without virtue) probably denotes the vicious wherever the phrase occurs; but as a good man hates men only on account of their vices, I have preferred the abstract term.

world cannot injure him. He who detests vice, must first understand its nature, and regard it as worthy of detestation. He who is truly virtuous, will at once reject vice in every form, and have no kind of connexion therewith, lest he should contaminate himself. This is complete virtue, and therefore scarcely to be found.

SENTENCE 2d.

- 16 不乎其有 Yaou
 put¹ hoo¹ khee¹
- 17 足我力能 nung³
 chok⁴ gno² luk⁴
- 18 者未於一 yut²
 chea² mee³ ee¹
- 14 見仁目 yut⁴
 kin³ yun¹
- 15 力用矣 yoong³
 luk¹⁰ ee²

If a man have ¹ ability daily to press forward
 with ⁷ vigour ⁸ towards ⁹ virtue, ¹⁰ I have never seen
 that ¹³ diligence ¹⁶ fail. ¹⁷

COMMENT.

The sage says, “ Real virtue is the rejection of all vice.” Although the sage had not seen such a person, there might be some one, who thus vigorously and constantly pressed forward towards virtue. And “ I have not seen, says he, that vigour and diligence exerted in vain.” Virtue lies within a man’s own power : if he desire it —if he determine to obtain it, ability will follow. For virtue, however difficult it may seem, will yet be found easy in practice.

SENTENCE 3d.

7 之 chie ¹	4 矣 ee ²	1 蓋 Khoy
8 見 kin ³	5 我 gno ²	2 有 yaou ¹
9 也 ya ²	6 未 mee ³	3 之 chie ¹

“ Though such ¹ may have been the case; I
 have not seen it. ⁶ ⁸

COMMENT.

“ Though such may have been the case;” that is, though such diligence may have been exerted in vain. It may have been the case, because the natural ability of men is not equal. He doubts, therefore, because some may have been deficient in sense and conduct, who may have had a faint desire after virtue, although not strength sufficient to persevere in the pursuit of it. Yet, says the sage, “I have not really heard of such an instance.” To persevere to the end indeed is not easy; but men view him with pity and contempt who does not exert his whole strength in the pursuit of virtue.

REMARKS ON THE CHARACTERS.

SENTEENCE 1st. char. 18. *Syerg*, to equal, to compare, &c. The key is *sen*, little, which is placed above.

33 *Ka*, to injure. The key is *luk*, strength, which is placed on the left; that on the right is *hou* a mouth.

SENTEENCE 3d. char. 1. *Khoy*, a variable character, which often answers to *is*, *though*, &c. The key is *chou*, grass, which is placed above.

SECTION VIII.

¹³ 斯 _{sec} 9 其 _{khee¹} 5 過 _{ko} 1 子 _{Chee}

¹⁴ 知 _{chee¹} 10 壽 _{tong} 6 也 _{ya²} 2 曰 _{cwt⁴}

¹⁵ 仁 _{yun¹¹} 觀 _{koon⁵} 7 各 _{kok} 3 入 _{yun¹}

¹⁶ 矣 _{ee²} ₁₂ 過 _{koo} 8 於 _{ee} 4 之 _{Chee¹}

Chee says, A man's transgression partakes of
the nature of his company: observe (then) the
nature of his transgression; this discovers whe-
ther he possess virtue (or not).

COMMENT.

Tong, here, denotes companions. *Chung-chee* says, When led astray by evil company, the honorable man constantly loses something of his dignity, but the low man loses even his little virtue: the honorable man is drawn aside through affection; the low man through an evil and corrupt mind. *Wun-see* says, By observing these things you can easily see whether a man possesses a principle of virtue or not. If he possess this, though his transgression be great, he will repent and return again to virtue.

REMARKS ON THE CHARACTERS.

7. *Kok*, a variable character, often denoting with, according to, &c. The key is *hou*, a mouth, placed at the bottom; that above is *yao*, to follow.

10. *Tong*, friends, companions; a multitude. The key is *huk*, darkness, which is placed at the bottom.

/

Ce

SECTION VIII.

7 死 sec² 4 聞 mun² 1 — Chee²

8 口 kho² 5 道 tou³ 2 曰 ewt¹

9 矣 ee² 6 夕 chuk⁴ 3 朝 cheu¹

Chee says, If in the morning I hear about
 the right way, and in the evening die, I can be
 (happy.)

COMMENT.

“The right way,” that is, the way which, in all things, accords with reason. If the sage could obtain this, he could freely lay down his life, and die with comfort: nothing could oppose it. “The morning and the evening:” by this nearness of time is shewn his strong affection towards virtue and rectitude.

REMARKS ON THE CHARACTERS.

3. *Cheu*, the morning. The key is *gnut*, a month, placed on the right.
 6. *Chuk*, the evening; an elementary character: the class of which contains 29 characters.

SECTION IX.

與 ee² 11 **惡** ok⁴ 6 **道** tou³ 1 **—** = **Che**

17 **言** gnec² 12 **食** suk⁴ 7 **而** gnce¹ 2 **曰** ewt⁴

18 **也** ya² 13 **者** chea² 8 **恥** chee³ 3 **—** = **sec**

14 **天** mec³ 9 **惡** ok⁴ 4 **忘** chee²

15 **足** chok⁴ 10 **衣** ec¹ 5 **於** eñ¹

1 2 3 4 5 6 7 8
 Chee says, The learned man whose desire is
 toward the right way, and who is ashamed of
 mean clothing and coarse food, can by no means
 9 10 11 12 13 14
¹⁶ become my companion.

COMMENT.

Let the heart desire wisdom, and the mouth and the whole body be brought into subjection. A man will not then be ashamed of mean clothing and coarse food. But the man who was actuated by this false shame, how could he become the companion of the sage ?

REMARKS ON THE CHARACTERS.

10. *Ee*, clothing : an elementary character. Its class contains 466 others.

17. *Gnee*, to converse with, to advise with, to counsel ; hence a companion who enters into a man's ideas. The key is *gnin*, a word, which is placed on the left ; that on the right is *gnee*, goodness, gentleness, &c.

SECTION X.

16 義 gnee³ 11 適 suk⁴ 6 於 eū¹ 1 二 Chee²

17 之 chee¹ 12 也 ya² 7 天 tien¹ 2 曰 ewt⁴

18 與 eu² 13 無 moo¹ 8 一 ha³ 5 君 quun¹

19 比 pee² 14 莫 mok³ 9 也 ya² 4 子 chee²

15 也 ya² 10 無 moo¹ 5 之 chee¹

Chee says, 'The honorable man, being conver-
sant in the world,⁶ does not say "⁷I can do this,"
⁸ or "⁹I am averse to that."¹⁰ To that which is ⁽¹¹⁾ ami-
able and good he accommodates himself.¹⁶
)¹⁸)¹⁹

COMMENT.

Che-a-see says, *suk*, denotes ability; *mok*, inability. Do not say "you can," or "you cannot" submit to this or that: if you do, the right way is not the chief object with you. The good man accommodates himself to circumstances, for the sake of pursuing more effectually his grand object, virtue.

SECTION XI.

- 16 人 yun¹ 仁 quun¹ 德 tuk³ — — = Chee²
- 17 懷 wy³ 12 仁 chee² 7 小 seu² 2 曰 cwt⁴
- 18 憲 wye³ 13 懷 wy³ 8 人 yun¹ 3 君 quun¹
- 14 刑 ung¹ 9 懷 wy³ 4 子 chee²
- 15 小 seu² 10 仁 thoo¹ 5 懷 wy³

1 2 3 4 5 6
 Ch'ee says, The honorable man regards virtue ;
 7 8 9 10 11 12
 the low man* regards possessions : the honorable
 13 (14) 15 16
 man regards the sanctions of the law ; the low man
 17 18
 regards advantage.

COMMENT.

“ Regards virtue,” that is, he firmly perseveres in the pursuit of virtue. The low man “desires possessions” that is, he eagerly seeks an estate in which he may live at ease. The honorable man regards the sanctions and prohibitions of the law ; the low man wholly regards the favor of men, and hesitates at nothing by which he can ingratiate himself with them. Thus the dispositions of the honorable and the low man, are completely opposite. The former is great and enlarged ; the latter mean and base. *Wun-see* says, The man who delights in virtue and hates vice is the honorable man. The man who, disregarding the law, bends himself wholly to his own profit and gratification, is the mean and low man.

REMARKS ON THE CHARACTERS.

5. *Wy*, to desire, seek ; to unite with or place the mind on any thing ; also to come. The key is *sum*, the heart ; which is placed on the left.

* “The low man.” *Seu*, properly denotes little. Applied to men, therefore, it must denote vulgar, mean, low. No single epithet however expresses the term fully.

18. *Wyc*, favor, profit, advantage. The key of this also is *sum*, the heart, which is here placed beneath.

SECTION XII.

7 行 ¹*hung* ⁴*cu* 1  ²*Chee*³

8 多 ¹*to*⁴ 5 利 ³*lee*² 2 曰 ⁴*cwt*¹

9 恕 ⁵*in*³ 6 而 ¹*gnce*² 3 放 ²*song*¹

¹²³⁴⁵⁶⁷⁸⁹
Chee says, He who is attached to his own pro-
fit, and acts on this principle, is exceedingly de-
tested.

COMMENT.

Chung-chee says, The man who is bent on his own profit alone, would destroy a man to accomplish his object. He therefore is an object of detestation.

REMARKS ON THE CHARACTERS.

3. *Fong*, to go, to follow. The key is *phok*, to strike, which is on the right.

9. *In*, to murmur, to blame, to hate, to detest, &c. The key is *sum*, the heart, placed beneath. The upper part consists of *chuk*, the evening, and *ee*, self, which is the character on the right.

SECTION XIII.

19 如 gne¹ 能 nung⁷ 爲 wy⁴ 1. 二 = Chee²

20 禮 ly² 14 以 ee² 8 國 kok¹ 2 曰 ewt⁴

21 何 ho¹ 15 禮 ly² 9 乎 hoo¹ 3 能 nung⁷

16 讓 yong¹⁰ 何 ho¹ 4 以 ee²

17 爲 wy⁴ 11 有 yaou¹ 5 禮 ly²

18 國 kok¹ 12 天 put⁴ 6 謂 yong⁴

Chee says, He who is able, by gentleness and reason, to rule a country, what has he (of difficulty?) He who is unable to govern a country by gentleness and reason, of what use is his reason?

COMMENT.

Gentleness is the perfection of reason. "What has he?" that is, what of difficulty does he find in ruling? He, who rules a country with steady gentleness, what difficulty indeed has he? But, if a man act otherwise, and indulge in harshness and rigor, though he should act according to the established customs, he can do little towards managing the country well. Then of what use is his acquaintance with reason?

SECTION XIV.

- 16 求不位 Chee
kou¹¹ put⁴ wy³ 1 = = Chee²
- 17 爲患曰 wan³ cwt⁴
wy⁴ wan³ 2 = = cwt⁴
- 18 可莫所 put⁴
kho² mok² so² 3 = = put⁴
- 19 知已以患 wan³
chee¹⁴ kce² ee² 5 = = wan³
- 20 也知立無 moor
ya² chee¹⁵ lup² 3 = = moor

Chee says, Be not concerned that you are not in the seat of authority; be anxious for that which fixes and prepares your mind. Be not anx-

18 14 15 15
 ious because you are not known : by examination
 16 18 17 19
 on, your learning and ability can be easily known.

COMMENT.

“Fix your mind,” that is, fix and prepare it for the discharge of the duties connected with the office of a mandarine. “Will be known,” that is, men will soon be convinced of the reality of your knowledge, when they have occasion to seek you.

SECTION XV.

13 曰 ^{cwt⁴} 貢 ⁹ koon² 5 古 [—] ^{oo}ng⁴ 子 [—] Chee
 14 唯 ^{wy²} 之 ¹⁰ chee¹ 9 道 [—] tou³ 2 曰 ^{cwt⁴}

11 曾 [—] Chung ⁷ — [—] yut⁴ 3 參 [—] Chham¹
 12 子 ^{chee²} 8 以 ^{ee²} 4 正 [—] hoo⁷

1 2 3 5 6 7
Chee says, “Chham, you know my way to per-
8 9 11 12 13 14
fection : Chung-chee says, Yes.

COMMENT.

Chham was the proper name of *Chung-chee*. *Wy*, (yes a word of affirmation, excluding doubt. *Chung-chee* entered deeply and clearly into the ideas of the sage, and labored diligently to exemplify them in his conduct. The sage was well acquainted with his diligence, and his proficiency in the knowledge of virtue, and therefore addressed him in this manner.

SENTENCE 2d.

19	而	gnce ¹³	之	Hoo ²	何	ho ¹	出	Chee ²
20	已	ee ²	子	chee ²	謂	wy ⁴	出	chlut ⁴
21	矣	ee ₂	之	chee ¹	也	ya ²	門	moon
	道	tou ³	曾	Chung ⁴	人	yun ¹		
17	忠	choong ¹¹	子	chee ²	問	inute		
18	恕	seu ³	曰	ewt ¹	曰	ewt ¹		

Choo going out, his other disciples asked, saying, “What is this?” Chung-chee said, “The

sage's ¹³ conduct is, ¹⁴ affection and benevolence ever
²⁰ ²¹ in operation. ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹

COMMENT.

That is, the sage's disciples asked *Chung-chee*, "What is the sage's conduct?" *Chung-chee* answered, "The whole of the sage's way, or conduct, I perceive to be strong affection, and unceasing efforts to do good." The understanding and wisdom of the sage were singularly deep, extending to almost every subject; and his goodness and benevolence equalled his wisdom. *Chung-chee* beheld and admired the sage's excellencies, and applied himself diligently to imbibe his wisdom, and imitate his virtues, that he might recommend the doctrine of the sage to others, and allure them to imitation. One writer says, that *choong*, in, and *sum*, the heart, form *choong*, strong affection; and *gnee*, like, equal, added to *sum*, the heart, forms *yun*, a desire to seek the good of others equally with one's own.

REMARKS ON THE CHARACTERS IN SECTION XV.

SENTECE 1. char. 9. *Koon*, a chain or string ; to connect ideas, to imbibe thoroughly. The key is *pi*, a pearl, which is placed at the bottom.

SENTEC. 2d. char. 18. *Seu*, benevolence, tenderness, affection to others. The key is *sum*, the heart, placed beneath. The upper character is *gneet*, like.

SECTION XVI.



Chee says, The honorable man dwells with delight upon rectitude ; the low man converses with delight about profit.

COMMENT.

Gnee, that which perfectly accords with reason : *lee* is that which a man naturally desires. *Chung-chee* says, The honorable man's desire after rectitude is equal to that which a low man feels after profit: this alone occupies his thoughts ; this alone appears important.

REMARKS ON THE CHARACTERS.

10. *Ee*, to speak of a thing with satisfaction and delight ; to seek. The key is *hou*, a mouth ; which is placed on the left.

SECTION XVII.

- 13 自 chee³ 9 不 put⁴ 5 思 see¹ 1 二 Chee²
- 14 省 sung¹⁰ 賢 hin⁴ 6 齊 chhi¹ 2 曰 ewt⁴
- 15 也 ya² 11 而 gnee¹ 7 焉 in³ 8 見 kin⁵
- 12 內 moi² 8 見 kin⁵ 4 賢 hin⁴

1 Chee says, Beholding a wise and good man,
 5 strive to imitate him: beholding a man void of
 10 probity, you should deliberate within yourself.
 12 13

COMMENT.

“Strive to imitate him,” that is, Urge yourself forward to the attainment of the same degree of virtue. “Deliberate within yourself:” i. e. fear lest you become equally wicked; and therefore set a strong guard on yourself.

REMARKS ON THE CHARACTERS.

12. *Noi*, within. The key is *yep*, to enter; which is placed above.

SECTION XVIII.

- 16 勞 lou 11 從 choong 6 級 jee 1 二 Chee¹
- 17 而 gnee¹ 12 又 yau¹ 7 諫 khane⁴ 4 曰 ewt⁴
- 18 不 put⁴ 13 敬 kung³ 8 見 kin³ 5 詞 sec³
- 19 怨 in⁴ 14 不 put⁴ 9 志 chee⁴ 4 父 hoo³
- 15 違 wy³ 10 不 put⁴ 5 母 moo²

Chee says, In serving father and mother, advise them with respectful gentleness; observing their desire, do not disregard it: venerate, and by no means contradict them. Used hardly, you should not murmur.

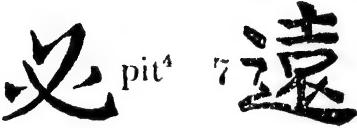
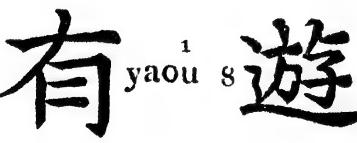
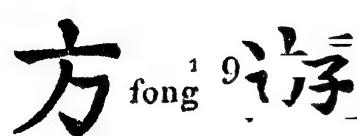
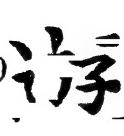
COMMENT.

This section refers to domestic duties. *Kee* denotes kindness. Speak kindly and respectfully when you perceive the mistakes of a father or mother. With humble demeanour and a pleasant countenance, advise them in a low voice. Seeing their desire, do not oppose it: venerate and do not contradict them. If they disregard your advice, yet respect—yet venerate them: when they are pleased, you may repeat your advice. If, through your committing some fault against your neighbour, they speak roughly—nay, if they are highly displeased and chastise you till the blood flow, do not murmur: still respect, still venerate them.

REMARKS ON THE CHARACTERS.

6. *Kee*, kind, tender, &c. The key is *yaou*, small, fine, which is placed above.

SECTION XIX.

- | | | | | | | | | | | | |
|----|---|-------------------|---|---|-------------------|---|---|-------------------|---|--|-------------------|
| 10 |  | pit ⁴ | 7 |  | in ² | 4 |  | moo ² | 1 |  | Choo ² |
| 11 |  | yaou ¹ | 8 |  | yaou ¹ | 5 |  | choy ¹ | 2 |  | ewt ⁴ |
| 12 |  | fong ¹ | 9 |  | yaou ¹ | 6 |  | put ⁴ | 3 |  | hoo ³ |

Chēe ¹ says, Your father and mother being ⁵ alive, go ⁶ not far distant: If you go far distant ; they should ¹⁰ know the ¹² place.

COMMENT.

“ Go not far distant,” that is, to leave your parents a long time without visiting them, while they are unable even to enquire about your welfare. However a son may disregard his parents, they anxiously long for him, and cannot forget him. “ If you depart, inform them of the place,” i. e. inform them when you change your course, that they may not be grieved because they are ignorant where you are gone. Let your father and mother know where you are, that they may be able to call you easily on occasion : then you will discharge your duty without neglect. *Wan-see* says, He who fulfils his father and mother’s desire from the heart, is a dutiful son.

SECTION XX.

13 孝 haou³ 之 chee¹ 5 無 moo³ 1 = Chee²

14 矣 ee² 10 道 tou² 6 改 khoy² 2 曰 ewt¹

11 曰 ho² 7 於 ee¹ 3 三 sam¹

12 謂 wy³ 8 父 hoo³ 4 年 nin¹

Chee says, In three years, if there be no deviation from his father's way, the man is a dutiful son.

COMMENT.

Hoo-sec says, This is in the first page ; recur then to the explanation given there. (This passage may be found in pages 47 and 48.*)

* This sentence is probably a fragment of that ; and is still retained, out of veneration for Confucius.

SECTION XXI.

16 — — yut¹ 11 也 ya⁴ 6 年 nin¹ 1 二 Chee²

17 則 chuk⁴ 12 — yut¹ 7 不 put⁴ 日 ew t⁴

18 以 ee² 13 則 chuk⁴ 8 可 kho² 3 父 h co³

19 懼 kee 14 以 ee² 9 天 put⁴ 4 生 moe²

15 喜 hee 10 知 chee¹ 5 之 chee¹

Chēe says, The father and mother's age, the
 son is unable to forget; at one time he is filled
 with pleasure, at another time with fear.

COMMENT.

Chee means to know ; but here it is equal to remember : “He is unable to forget the age of his father and mother :” at one time he feels happy that their living long has afforded him an opportunity of manifesting his filial obedience ; and at another is filled with regret on account of their growing old, and earnestly desires that they may live to a good old age, although he is unable to secure it to them.

REMARKS ON THE CHARACTERS.

15. *Hee*, pleasure, delight. The key is *hou*, a mouth, placed at the bottom.

19. *Kee*, fear. The key is *sun*, the heart, which is on the left.

SECTION XVII.

13 遂 ty² 9 耻 chee² 5 三 gmin⁴ 1 子 Chee²

14 也 ya² 10 躬 koong³ 5 之 chee⁴ 2 曰 ewt⁴

11 之 chee¹ 7 不 put⁴ 3 从 chut¹ 4 者 chea²

12 不 put⁴ 3 从 chut¹ 4 者 chea²

1 2 3 7 10 3 8
Chee says, The ancients forbore to speak out
hastily, that they might not expose themselves to
shame.

COMMENT.

The sage says, The ancients evidently acted differently from the present age. When a man's conduct comes not up to his words

words he feels exceedingly ashamed. On this account, the ancients were slow and deliberate in their professions.

REMARKS ON THE CHARACTERS.

10. *Khoong*, self, selves, &c. The key is *sun*, the body, which is placed on the left; that on the right is *khoong*, a bow.

13. *Ti*, to come unto, to follow. The key is *cheok*, motion, which is on the left.

SECTION XXIII.

7 者 Chea² 4 紺 yok² 1 子 Chee¹

8 鮮 sin² 5 失 sat⁴ 2 曰 ewt⁴

9 矣 ee² 6 之 chee³ 3 以 ee³

Cheē says,¹ They who are cautious and humble,² make but few slips.³

COMMENT.

Wun-see says, He who carefully watches over his own conduct, falls into few transgressions.

REMARKS ON THE CHARACTERS.

4. *Yok*, gentleness, moderation; low, poor. The key is *see*, silk, which is placed on the left. *Chen-see*, on the passage says, "To guard against pride and extravagance, and resist temptation is termed *yok*."

SECTION XXIV.

10 敏 ^{mun³} 7 於 ^{eu¹} 4 子 ^{chee³} 1 = Chee¹

11 於 ^{eu²} 8 言 ^{gnin⁴} 5 欲 ^{yok³} 2 曰 ^{ewt²}

12 行 ^{hung²} 9 而 ^{gnce²} 6 訥 ^{nutt²} 3 = quun⁴

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰
Chee says, The honorable man wishes to be
slow in his words, and diligent in observing his
conduct.

COMMENT.

Cheu-see says, To be loquacious is easy; the good man therefore wishes to restrain his words. To walk with care is difficult; on this account he wishes to use the utmost diligence in watching over his conduct.

REMARKS ON THE CHARACTERS.

6. *Nutt*, a hesitation in speaking, to hesitate; to deliberate. The key is *min*, a word, which is placed on the left, the character on the right is *noi*, within.

SECTION XXXV.

有 yaou¹ 5 **孤** koo² 3 **德** tuk³ 1 **二** Chee⁴

鄰 lun⁵ 6 **必** pit⁶ 4 **不** put⁷ 2 **曰** cwt⁸

Chee says, 'The upright man will not be left destitute; he will have friends.'

COMMENT.

Lun, means friends or companions. The good man will by no means be left to sit alone, he will surely have companions or friends. Possessing virtue he will draw around him friends and imitators, as a man fixed in society constantly has neighbours.

REMARKS ON THE CHARACTERS

15. *Koo*, alone, fatherless, destitute. The key is *chee*, a son, which is on the left: that on the right is *qua*, a kind of melon or gourd.

6. *Lun*, together; intimacy, society.* The key is *yup*, a place, &c. which is on the right.

SECTION XXVI.

13	斯	<i>sec¹</i>	9	矣	<i>ee¹</i>	5	君	<i>quuu²</i>	1	子	<i>Chee</i>
14	疏	<i>os²</i>	10	朋	<i>phung³</i>	6	數	<i>sok²</i>	2	游	<i>yaou²</i>
15	矣	<i>ee¹</i>	11	友	<i>yaon⁴</i>	7	斯	<i>s ee¹</i>	3	曰	<i>cwt⁴</i>
			12	數	<i>sok²</i>	8	辱	<i>yok²</i>	4	𠙴	<i>see³</i>

* In the *Sit-mun*, five houses are termed a *lin*.

¹Chee-yaou says, If in serving the ruler you
²advise him, he will disgrace you, If you advise
³⁴⁵⁶⁸¹²
a friend, he will avoid you.

COMMENT.

Chung-chee says, *Sok* means to advise. *Hoo-ce* says, In serving a ruler if you advise him and he alter not his conduct, you ought to desist from advising him. When you advise a friend to become virtuous, if he disregard you, desist from advising. It happens to one perpetually advising, that his words become of no value: being heard constantly, they are disregarded. Thus by seeking a friend's good, you obtain his anger: You seek a friend's welfare, and he rejects you because you advise him.

Fwan-sce says, The case with regard to virtue is nearly the same with the ruler and his ministers, and with common friends; the work of advising therefore is equally unacceptable in both cases..

REMARKS ON THE CHARACTERS.

6. *Soh*, to count, to enumerate; to advise. The key is *phok*, to touch lightly, which is placed on the right.

10. *So*, to leave, to avoid. The key is *phut*, a piece, &c. which is placed on the right; that on the left is *low*, flowing; passing away, &c.

BOOK III.



CHAPTER I.

SECTION I.

1.) 以 ee² 13 之 chee¹ 7 妻 chhi¹ 1 = = Chee²

20 其 khee¹ 14 中 choong¹ 8 也 ya² 2 謂 wy⁴

21 = = chee² 15 非 fec¹ 9 雖 soi⁴ 3 公 Koong²

22 妻 chhi¹ 16 真 khee¹ 10 王 choi³ 4 治 ya¹

23 之 chee¹ 17 罪 chooi² 11 繩 loi⁴ 5 衣 cheong²

18 也 ya² 12 紳 sit³ 6 口 kho³

1 2 3 4 5 6 7
 Chee says, Koong-ya-cheong can marry; al-
 though he was in confinement, his crime was not
 real: he shall marry my daughter.
 9 10 11 12 13 14 15 16 17
 18 19 20 21 22

COMMENT.

Koong-ya cheong was a disciple of *Koong-chee's*. *Chhi*, means to take a wife. *Loi-sit* denotes a state of confinement. Formerly they bound both the hands of a malefactor when in confinement. *Cheong* was a man who was imprisoned unjustly. The sage described him worthy of an alliance with himself, saying, 'That he could properly marry; for, although he had been a long time imprisoned, his crime was only pretended, and therefore did not render him unworthy of an alliance. "Whether he be worthy or not," says he, "remains with me; I can certainly judge. How is it that others esteem him disgraced?"'

SENTENCE 2d.

19 兄 hung¹ 免 min² 道 tou³ 一 二 Chee²

20 之 chec¹ 於 eū¹ 不 put⁴ 謂 wy⁴

21 二 chee² 刑 ung¹ 罷 fwi³ 南 Nam¹

22 妻 chhi¹⁶ 戮 leok⁴ 邦 pong¹ 容 yoong¹

23 之 chee² 以 ee¹ 無 moo⁴ 邦 pong²

18 其 khee¹ 道 tou³ 有 yaou¹

1 2 3 4 5
Chee, speaking of Nam-yoong, says, 'The coun-
try being in peace, he does not abandon (his post;)
if it be in a state of disorder, he wisely preserves

the people from punishment and death :* with my elder brother's daughter let him marry.

COMMENT.

Nam-yoong was another of the sage's disciples. He then filled the office of a mandarine : his proper name was *Thou*, and his literary name *Chee-yoong*. He was the elder brother of *Mung-ce-chee*. The sage said this, that he might shew the value of this man. He was prudent respecting his words and conduct ; and applied the same in ruling the country ; both in regulating it, and in wisely forbearing to use severity toward the people, in the disordered state in which things then were. Another commentator says, *Koong-ya-cheong*'s ability and wisdom did not equal *Nam-yoong*'s. The sage therefore caused his own daughter to marry *Koong-ya-cheong*, and his elder brother's daughter to marry *Nam-yoong*, that he might honor his brother above himself.

REMARKS ON THE CHARACTERS IN SECTION I.

SENTENCE 1. char. 7. *Chhi*, to be married. The key is *ne*, a woman, which is placed at the bottom of the character.

11. *Loi*, a cord, a black cord. The key is *see*, fine, which is on the left ; *loi*, to trust, is on the right.

* That is, by forbearing to appear in his magisterial capacity, when he knew that thus acting would render many ignorant and simple persons obnoxious to punishment. He therefore chose rather to keep himself retired, and permit these popular disturbances to subside of themselves.

12. *Sit*, another word to signify cord or band. The key of this is also *sec*: both these words united, signify confinement.

SENTENCE 2. char. 9. *Fwi*, to stop, to destroy, to abandon, to leave out, to reject. The key is *im*, a roof, which is placed above, that below is *fwat*, send.

16. *Look*, to injure, to kill; death, destruction. The key is *ko*, a lance or spear, which is placed on the right.

SECTION II.

16 焉 in¹ 11 無 moo⁴ 6 子 chee² 1 子 Chec²

17 取 chee² 12 三 quin¹ 7 言 choi¹ 9 謂 wy⁴

18 斯 sec¹ 13 二 chee² 8 若 yok² 3 子 Chee²

14 者 chea² 9 人 yun¹ 4 賤 chhin²

15 斯 sec¹ 10 魯 Loo³ 5 君 quun¹

Chee says, concerning Chee-chhin, This man
 is the honorable man. If *Loo* produce no honor-
 able man, how has he attained this degree of
 virtue?

COMMENT.

Chee-chhin was another of the sage's disciples: his paternal name was *Pee*, and his proper name *Put-chhi*. *Chee-chhin* both honored and associated with good men, that he might learn from them, and perfect himself in virtue: the sage, therefore, admired his wisdom, and said, "If there be no good and wise man in *Loo*, how has this man attained to this eminent degree of virtue?" From hence it appears that in *Loo* there were many virtuous men.

SECTION III.

19 瑪 hoo¹ 13 也 ya² 7 何 ho¹ 12 子 Chee⁴

20 璞 lin¹ 14 曰 ewt⁴ 8 如 gnee⁴ 9 貢 koong³

21 也 ya² 15 何 ho¹ 9 二 Chee² 3 間 mun³

16 器 hee³ 10 曰 ewt⁴ 4 曰 ewt⁴

17 也 ya² 11 天 nee² 5 賦 Chhee³

18 曰 ewt⁴ 12 器 hee³ 6 也 ya²

1 2 3 4 5
Chee-koong, interrogating the sage, said, Chhee,
What is he like? Chee says, Thou art something

of value. He says, What thing? The sage replied,¹⁴ Thou art (valuable as) *hoo-lin*,¹⁵ (vessels used in sacrifice.)¹⁶

COMMENT.

Hoo, means a thing completely fit for use. Here, it alludes to the vessels in which the sacrificial things were offered in the great pagoda. These were highly polished, and were both valuable and highly beautiful. *Chee-koong*, perceiving that the sage had pointed out *Chee-chhin* as the honorable man, asked about himself, and *Koong-chee* answered thus, intimating that though *Chee-koong* was yet but little known, he was truly valuable.

REMARKS ON THE CHARACTERS.

19. *Hoo*, a vessel used in worship by the Chinese; also, a particular kind of precious stone. The key is *yok*, a precious stone, which is on the left.

20. *Lin*, another kind of vessel used in sacrifice. This key is also *yok*; that on the right is *khce*, a carriage.

SECTION IV.

7 不 put⁴ 仁 yun¹ 3 雍 Yoong¹ 1 或 Wak⁵
 俊 nung² 6 而 gnee¹ 4 也 ya² 2 曰 cwt⁴

One says of Yoong, He is virtuous, but not eloquent.

COMMENT.

Yoong was a disciple of Koong-chee ; his paternal name was Suen, and his literary name Choong-khoong. Nung, denotes ability to speak. Choong-khoong was a solid and judicious man, but averse to much conversation : The men of that age preferred eloquence, and esteemed it equally with virtue. This man, therefore, admired Yoong's great virtue, and regretted his deficiency in elocution.

SENTENCE 20.

19 而 in¹ 13 於 eû¹ 7 人 yun¹ 1 子 Chee²
 20 用 yoong³ 14 人 yun¹ 8 以 ee² 2 曰 cwt⁴.
 21 傑 nung¹ 15 不 put⁴ 9 口 how 3 焉 in¹
 16 知 chee¹ 10 紿 khyup⁴ 4 用 yoong³
 17 其 khee¹ 11 屢 loi² 5 傑 nung²
 18 仁 yun¹ 12 憎 chung¹ 6 禦 gnee

Chee says, Of what value is elocution? Opposing a man with the mouth, quickly excites

12 13 14 15 16
 his anger against another : If you are unacquaint-
 ed with virtue, of what value is elocution ?
 17 18 19 20 21

COMMENT.

The sage says, Of what use is ability in arguing ? A man possessing this, may be able to dispute with others ; but if you can argue with a man, and prove him to be void of truth and goodness, you only render him more averse to you, and perhaps cause him to hate you. I, though ignorant of *Choong-khoong*'s virtue, yet, perceiving that he is not disputatious, should esteem him a wise and good man. Indeed a disputatious disposition is no small disease.

REMARKS ON THE CHARACTERS IN SECTION IV.

SENTENCE 1. char. 8. *Nung*, eloquent ; a man who possesses ability to speak. The key is *yun*, a man, which is placed on the left ; that on the right side consists of *gnee*, two, and *nee*, a woman.

SENTENCE 2. char. 6. *Gnee*, to stop, to resist. The key is *see*, to perceive ; which is the character beneath. The upper part is *gnee*, a name, occurring page 57.

10. *Khyup*, a variable character, sometimes expressing the idea of the verb to have ; as in the *Chin-chee-mun* “ *Kak Lyup chin fung*,” in the fort he has a thousand soldiers. The key is *see*, fine, the character on the left. That on the right is *hup*, according, &c.

11. *Loi*, of en; quickly, immediately; constantly. The key is *see*, a corpse, which is placed above; the other part is *lou*, to repeat, to constrain.

SECTION V.

- 16 說 cwt⁴ 11 之 chee¹ 6 仕 see¹ 1 = = Chee¹
- 12 未 mce^s 7 對 tooi² 2 使 see³
- 13 能 nung^s 8 曰 ewt⁴ 3 漆 Chhut²
- 14 信 sun³ 9 言 oong⁴ 4 雕 teu³
- 15 = = Chee² 10 斯 see¹ 5 開 ho²

Chee pointed out Chhut-teu-hoi as capable of

the mandarineship. He replying, said, “For this office ⁹ I have not sufficient knowledge.” ¹⁰ Chee felt pleased.

COMMENT.

Hoi was a disciple of Confucius’s, whose paternal name was *Chhu'-teu*, his proper name *Hoi*, and his literary name *Yok*. See points out the office or work of which he speaks. *Sun*, here, denotes the possession of knowledge equal to this office. *Hoi* himself says, “I have not ability for this; I know not how to regulate men.” The sage felt happy in seeing his modesty, while he knew his diligence and proficiency.

SECTION VI.

- 22 子 Chee² 由 Yoau³ 浮 sou¹ 1 子 Chee²
 23 曰 ewt⁴ 與 ee¹ 手 ee³ 2 曰 ewt⁴
 24 由 Yaou¹ 子 Chee² 10 海 hoy¹ 3 道 tou⁵
 25 也 ya² 路 loo¹ 從 choong¹ 4 不 put⁴
 26 好 hou² 聞 mun³ 19 我 gno⁶ 5 行 hung²
 27 勇 yoong² 20 之 chee¹ 13 者 chea² 6 乘 sung⁴
 28 過 kho¹ 21 喜 hee² 14 其 khee¹ 7 樸 hoo³

材 ³ choi¹₃₁ 所 ^{so²}₂₉ 我 ^{gno¹}

取 ³² chee⁴₃₀ 無 ^{moo¹}

Chee says, My way is ^{not} followed. Embark-
ing in a ship, I will go on the sea : this Yaou will
follow me. Chee-loo* heard and was pleased ;
Chee replied, Yaou is more vehement than I, but
he has not that ability which carefully weighs
things.

COMMENT.

Hoo, a kind of boat, or more properly a float. *Chung-chee* says, The sage was greatly distressed, because in that kingdom, neither ruler nor people had a desire after virtue. *Chee-loo* had a strong attachment to that which was good. The sage said, therefore, that he was able to follow himself. The sage did not say this with

**Yaou* and *Chee-loo* are two names of the same person.

the intention of actually leaving the country. *Chee-loo* however, received it as though real, and felt happy at being thus singled out by the sage ; who commends his ardent attachment, and blames his inability to weigh things sufficiently in the balance of reason.

REMARKS ON THE CHARACTERS.

7. *Hoo*, a ship, or more properly boat. The key is *mook*, wood, which is the character on the left ; that on the right is *hoo*, to join, &c.

8. *Fou*, to be on the water. The key is *soi*, water, which is placed on the left ; that on the right of this is *koo* described above.

10. *Hey*, the great sea ; the sea in general. The key is *soi*, water, that on the right is *mooi*, repeated, continual, &c.

21. *Hee*, happiness, pleasure ; to be pleased, happy, &c. The key is *hou*, a mouth, the character beneath.

33. *Choi*, ability to discriminate ; to divide : wood fit for use is termed *chhoi*. The key is *mook*, wood, the character on the left : that on the right is *sou*, the hand.

SECTION VII.

13 也 ya² 子 Chee² 子 Chee² 孟 Mung¹

10 曰 ewt⁴ 路 loo³ 正 moo²

11 不 put¹ 仁 yun¹ 伯 pak¹

12 知 chee¹ 乎 hoe³ 問 mun³

1 2 3 4 5 6
Mung-moo-pak enquired about Chee-loo's virtue.
7 9 10 11 12
Chee replied, I am not certain respecting it.

COMMENT.

Chee-loo's attachment to virtue, although it had lasted a day or a month, might not continue. The sage therefore could not be certain whether he possessed the root of virtue or not: for which reason he would not pronounce positively respecting him.

SENTENCE 2d.

19 真 治 千 又
 khee¹ chee⁷ chin¹ Yaou

20 仁 真 乘 問
 yun¹ khee⁸ sung² mun³

21 也 賦 之 子
 ya² hoo⁹ chee³ Chee⁴

16 也 國 曰
 ya² kck⁴ cwt⁴

17 不 可 由
 put¹ khs² Yaou³

18 知 使 也
 chee¹⁰ see³ ya²

(Mung-moo-pak) asking again, Chee said,
 Yaou placed over a large province, is capable

12 13 14 15 16 17 18

of regulating its revenues.* But I am not certain respecting his virtue.

COMMENT.

The sage says, *Chee-loo* has evidently ability for the management of a province but of his settled and steady virtue I am not certain. The philosopher knew *Mung-moo-pak* and did not give him a full answer. He therefore asked again respecting *Chee-loo's* virtue. The sage, replying, said, *Yao* indeed is a man of ability : if placed over a large province he can regulate things respecting the soldiers, and is able to instruct and govern the people. I can perceive his ability is equal to this ; but how can I answer for the strength of his virtue ?

* That is "He is capable of so regulating a province, that it shall support an army." *Hoo* means, literally, the supplies drawn from the field for the support of soldiers : the term is often used to denote soldiers. See the explanation of the character.

SENTENCE 3d.

22 也 ya² 15 之 chee¹ 8 也 ya² 1 求 Khou

23 不 put⁴ 16 家 ka¹ 9 二 chin⁴ 2 也 ya²

24 知 chee¹ 17 可 kho² 10 室 sut⁴ 3 何 ho¹

25 其 khee¹ 18 使 see³ 11 之 chee¹ 4 如 gnce⁴

26 仁 yun¹ 19 爲 w^y⁴ 12 邑 yup⁴ 5 子 Chee²

27 也 ya² 20 之 chee¹ 13 百 pak⁴ 6 曰 ewt⁴

21 宰 choy¹⁴ 乘 sung⁷ 7 求 Khou³

Khou, How is he? Chee says, Khou indeed
 is fit to be mandarine over a district of a thousand
 houses, of a hundred honorable families: I am
 not however certain of his fixed virtue.

COMMENT.

Chin-sut denotes a large district which contains a hundred honorable families. The title of the mandarine, of this degree, is *ka-sun*.* After the sage had declared himself to be uncertain respecting the fixed principles of *Yiou*, *Moo-pak* asked him about *Khou*. The sage replied, He is indeed a man of great ability, capable of presiding over, and duly regulating a large province; but I cannot be answerable for the reality of his virtue.

* *Kong-chong*, mentioned page 190, was a mandarine of this degree.

SENTENCE 4th.

22 知¹ chee¹⁵ 使² see³ 也³ ya² 1 赤⁴ Chhuk
 其¹ khee¹⁶ 與² ee² 束³ chhook⁵ 也² ya²
 仁¹ yun¹ 17 賓² pun¹ 帶³ tay⁴ 3 何⁴ ho¹
 也² ya² 客³ huk⁴ 立⁵ lup⁴ 4 如⁵ guee²
 言¹ gmin⁴ 12 於² cu¹ 5 子³ Chee⁵
 也² ya² 朝³ cheu⁵ 6 曰⁴ cwt⁴
 六¹ pu⁴ 14 可² kho² 7 亦³ Chhuk

Chhuk, how is he? Chee says, Chhuk,
clothed in the robes of a counsellor, can sit in
the palace; he can be employed as an ambassa-
dor, but of his virtuous principles I cannot speak
with certainty.

COMMENT.

Chhuk, another disciple of *Koong-chee*; his proper name was *Chhut*; and his literary name *Chee-wa*. After *Moo-pak* had received this answer respecting the two former disciples, he asked concerning *Chhuk*. The sage replied, “He is a most accomplished man: capable of sitting in the council, or able to manage an embassy, without bringing disgrace on the judgment of the prince. I clearly perceive he possesses this ability, but respecting the steadiness of his virtue, how can I be certain?” It may be seen by this, that the sage did not hastily decide on men, either in regard of their virtue or ability.

REMARKS ON THE CHARACTERS IN SECT. VII.

SENTENCE 2. char. 15. *Hse*, properly a portion of grain, given to sup-

port a soldier. Hence it denotes a soldier. The key is *pi*, a pearl, which is the character on the right : that on the left is *moo*, a term for a military official man.

SENTENCE 3d. char. 10. *Sut*, a house, an abode ; firm, fixed. The key is *min*, a roof, the character above : that beneath is *chee*, to come, to arrive.

12. *Yup*, a province, or district. Four *cheang* or divisions of land form one *yup*. A *yup* or district, containing a thousand houses, denotes a large district. *Yup* is an elementary character, the class of which consists of 45 characters.

21. *Choy*, chief, principle, to preside over. The title of a mandarine of a certain rank. The key is *min*, a roof, the character above ; that underneath is *sun*, hard, severe.

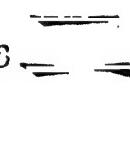
SENTENCE 4. char. 9. *Chhook*, to bind on ; a girdle, &c. The key is *mook*, wood.

10. *Tay*, a girdle ; to gird or encircle. The key is *kun*, a napkin or handkerchief, which is the character beneath. That above is *si*, a generation, race, &c.

17. *Pun*, a friend ; to venerate ; to act according to rule. The key is *pi*, a pearl, which is placed at the bottom.

18. *Huk*, a friend ; friendship. The key is *min*, a roof ; the character above ; that below is *kuk*, according, &c. Both these characters united, denote an ambassador ; one employed to act instead of another.

SECTION VIII.

10		sok ⁴	7		ee ¹	4		koong	1		Chee ²
11		ee ³	8		Hooi	5		ewt ⁴	2		wy ⁴
			9		ya ²	6		=nee ²	3		= Chiee ²

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰
 Chee, speaking to Chiee-koong, said, Which
 is the most learned? thou or Hooi?

COMMENT.

The sage wishing *Chee-koong* to imitate *Hooi*, called him and said, “Compare thyself with *Hooi*, and see which of you has made the greatest advances in knowledge.”

SENTENCE. 2d.

19 一 yut¹ 13 以 ee¹ 7 望 mong² 1 對 Teoi³

20 以 ee² 14 知 chee³ 8 曰 Hooi¹ 2 曰 ewt⁴

21 知 chee¹ 15 十 sup¹ 9 回 Hooi 3 賜 Chee

22 一 gnce² 16 賜 Chee¹⁰ 也 ya² 4 也 ya²

17 也 ya¹ 11 聞 mun¹ 5 何 ho¹

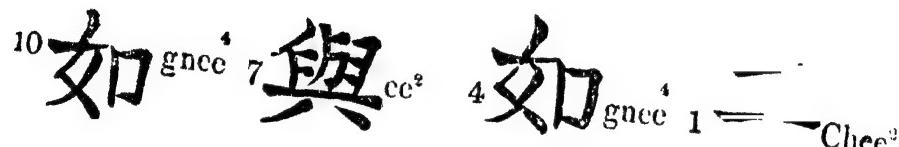
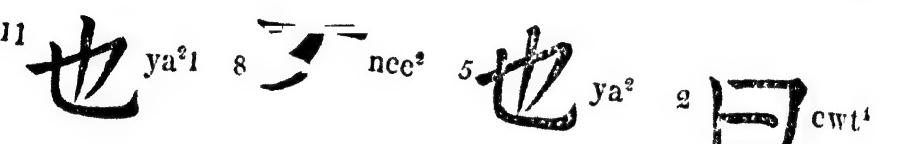
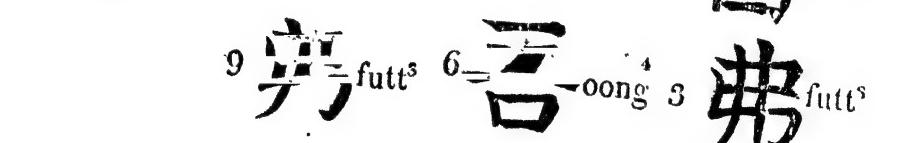
18 聞 mun² 12 一 yut² 6 敢 kum³

He replying, said, Chee ! how can he equal
 Hooi ? Hooi hearing one idea, understands ten ;
 Chee hearing one idea, understands two.

COMMENT.

"One" denotes the beginning of an idea. "Ten" the end of it. *Gnan-uin* (or *Hooi*) was a person of excellent understanding. He saw at once the beginning and the end of an idea: while it cost *Chee-koong* much study to understand things. Nor was this without its pleasures: knowing the past, he could shrewdly guess respecting the future: such was even his capacity.

SENTENCE 3d.

10 如 gnee⁴ 與 ee² 如 gnee⁴ = Chee²

 11 也 ya² 也 ya² 曰 cwt⁴
 9 弗 futt³ 吾 oong⁴ 弗 futt³



Chee says, Thou canst not equal (*Hooi*). I tell thee thou art by no means like (*Hooi*.)

COMMENT.

Hoo-sce says, that *Chee-koong* was a man who formed a due estimate of others. The sage said respecting him, that he was incessant in application. He now asked him which was the most learned, that he himself might discern what was his real degree of knowledge. Hearing one idea, *Hooi* gained ten : he possessed a superior capacity by nature. The other though inferior in capacity, yet hearing one idea, comprehended two : he was superior to men in general. *Hooi* applying to learning evinced astonishing ability. *Chee-koong* applied daily in the hope of equalising *Hooi* ; but he saw that he was unable : he therefore frankly made this ingenuous acknowledgement, not hesitating to confess his deficiency.

REMARKS ON THE CHARACTERS IN SECT. VIII.

SENTENCE 1. char. 11. *Ee*, to excel ; of excellent capacity. The key is *sum*, the heart, the character beneath.

SENTENCE 2. char. 7. *Mong* or *wong*, to compare with, to equal. The key is *gnut*, a month, which is the character placed above, on the right.

SENTENCE 3. char. 3. *Futt*, not ; unable ; no ; to oppose : the key is *khoong*, a bow.

SECTION IX.

- 22 予 Ec 15 之 chee¹ 8 八 mook⁴ 1 豐 Choy
- 23 與 ee² 16 牆 cheong¹ 9 八 put⁴ 2 穗 ee³
- 24 何 ho¹ 17 不 put⁴ 10 可 kho² 3 畫 chhou
- 25 誅 chue¹⁸ 口 kho² 11 雕 teu 4 寢 chlhum³
- 19 不 oo 12 也 ya² 5 子 Chee²
- 30 也 ya² 13 義 sun² 6 曰 ewt⁴
- 21 於 eu¹ 14 不 too³ 7 朽 choou⁴

1 Choy-ee slept in the afternoon; Chee says,
7 Rotten wood is unfit for carving: a wall of dirty
14 earth cannot receive a beautiful color.) To Ec
21 what advice can I give? 25

COMMENT.

The sage says, That this man was exceedingly dull and idle: he did not reflect closely on the instructions which he received. Hence the sage felt grieved, that he admonished him continually with so little effect.

SENTENCE 2d.

- 19 也 ya² 13 其 khee¹ 7 也 ya² 1 行 Chee²
 20 聽 thung¹ 14 行 hung³ 8 聽 thung¹ 2 曰 ewt⁴
- 21 其 khee¹ 15 今 kum³ 9 其 khee¹ 3 始 chee⁴
 22 言 gnin⁴ 16 吾 oong⁴ 10 言 gnin⁴ 4 言 oong³
- 23 而 gnee¹ 17 於 eü¹ 11 而 gnee¹ 5 於 eü¹
- 24 觀 koon² 18 人 yun¹ 12 信 sun¹ 6 人 yun¹

31 見 ^{see¹} 20 與 ^{ee²} 27 於 ^{eū¹} 25 真 ^{khee¹}
 30 改 ^{khoy²} 28 予 ^{Ee¹} 26 行 ^{hung³}

1 2 4 3 6
 Chee says, When I first began with men, I
 3 9 10 11 (12) 13
 heard their words, and gave them credit for their
 14 15 16 17 18 20 21
 conduct : Now I, (in dealing) with men, hear their
 22 23 24 25 26 27 28
 words, and observe their conduct. From Ee has
 29 30
 this change arisen ?

COMMENT.

Choy-ee could talk, but his conduct did not agree with his professions. Koong-chee says, therefore, That he himself was induced, by observing Ee's conduct, to change his own course, in forming his judgment of men, and repair his past error, that he might more thoroughly inform himself respecting them. Hoo-see says,

Chee spoke doubtingly of this man, intimating, that if he were not irreclaimable, he yet could not be reformed in one day.

REMARKS ON THE CHARACTERS IN SECTION IX.

SENTENCE 1. char. 3. *Chhou*, noon ; also the afternoon. The key is *yut*, a day ; the character below.

4. *Chhum*, to sleep ; also the room where people take repose. The key is *min*, a roof ; the character above.

7. *Ihyau*, rotten or decayed. The key is *mook*, wood, which is the character placed on the left. The character on the right is *khaou*, to breathe, to yawn, &c.

11. *Teu*, to cut or carve. The key is *kay*, wings, &c. which is placed on the right.

13. *Fu*, to daub, to dirt ; dirty. The key is *mie*, rice, which is the character placed above. The lower part is *ee*, different.

16. *Cheong*, a wall. The key is *chong*, a prop, a supporter, which is the character on the left ; that on the right is *sup*, selfishness, avarice.

19. *Oo*, to polish, to plaster ; to give a fine surface or coloring. The key is *mook*, wood, the character on the left.

25. *Chue*, to advise ; to correct, to punish. The key is *gnin*, a word ; the character on the left ; that on the right is *chee*, red, fiery.

SENTENCE 2. char. 8. *Tung*, to hear, to follow. The key is *gvee*, the ear, which is placed above, on the left ; on the right is *tuk*, right, just, &c. .

SECTION X.

16 也 ya² 11 申 Son (剛 kong¹) = Chee²

17 慾 yok³ 12 根 chhung⁷ 者 chea² 曰 ewt¹

18 焉 in¹ 13 () 或 Wak³ 吾 oong⁴

19 得 tuk² 14 曰 ewt¹ 對 toei¹ 未 mee⁴

20 剛 kong¹⁵ 根 chhung¹⁰ 曰 ewt¹ 見 Lin⁶

Chee says, I have not yet seen a great mind.

Some one replying, said, Sun-chhung. Chee

¹⁴ ¹⁵ ¹⁶ says, Chhung indeed! He is a slave to his desires :
¹⁸ ¹⁹ ²⁰ How does he possess an enlarged mind?

COMMENT.

Kong, denotes a mind wise and upright, not crooked and perverse ; equal to the most difficult undertaking : The sage, therefore, said he had not yet seen a man like this. *Sun-choong* was one of his disciples, whose paternal name was *Vook* : he was a man of low, yet strong desires, and a man of this description could not be termed an able man. *Chung-chce* says, A man who restrains not his desires can never possess a great mind. A great mind will not be warped by base desires. *Che-a-see* says, Greatness of mind and corrupt desires are contrary to each other : he who is able to resist allurements to evil, is termed a person of great mind, because he aspires to those things which are of superior excellence. He who is absorbed in evil and narrow desires is termed base, because his mind is constantly tending toward things inferior in their nature. Few are now found who possess the courage to aspire after superior excellence in nature, but multitudes of another description : the sage therefore said he had not yet seen such a person.

REMARKS ON THE CHARACTERS.

6. *Kong*, strong, able ; courageous, superior, noble. The key is *teu*, a knife, to cut ; the character on the right ; that on the left is *kong*, a barren rock.

SECTION XI.

- 22 賜 欲 之 子
Chee¹⁵ yok³ chee¹ Chee²
- 23 也 無 加 貢
ya² moong⁴ ka¹ koong²
- 24 非 加 諸 曰
fee³ ka¹ chee³ ewt¹
- 25 爾 諸 我 我
gnee² chee³ gno² gno²
- 26 所 人 也 六
so² yun¹ ya² put¹
- 27 及 子 吾 欲
kyup¹ Chee² oong⁴ yok³
- 28 也 曰 亦 人
ya² cwt⁴ yek² yun¹

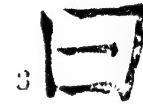
¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹
¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹
Chee-koong says, (As) I do not desire men to injure me, I also by no means desire to injure men.

²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹
Chee replies, Chhee, thou art unable to realize this.

COMMENT.

Chee-koong says, That which I wish for men to do to me ; namely, to abstain from injuring me, I also wish to do to them. This is real virtue. But he could not restrain himself within these bounds ; the sage therefore says, "You are unable to observe this line of conduct." *Chung-chee* says, that, to act towards others as we wish them to act towards us, is complete virtue. To restrain ourselves from doing that to others which we dislike ourselves, is a degree of virtue, this *Chee-koong* might indeed possess, but complete virtue he could not realize. *Moo* denotes our having *no desire* to do that to another which we dislike ourselves ; but *mut* denotes, merely our *restraining* ourselves from doing this. The former is complete virtue : the latter is not.

SECTION XII.

- 22 不 put⁴ 15 子 chee² 8 章 cheong¹  Chee⁴
- 23 可 khe² 16 之 chee¹ 9 可 kho²  貞 koong
- 24 得 tuk³ 17 言 gwin¹ 10 得 tuk³  曰 ewt⁴
- 25 而 gnee¹ 18 性 sung⁴ 11 而 gnee¹ 4 夫 hoo¹ 
- 26 聞 mun³ 19 與 ee² 12 聞 mun³ 5 子 chee² 
- 27 虍 ya⁴ 20 天 tien¹ 13 也 ya² 6 之 chee¹ 
- 28 道 tou³ 14 天 hoo² 7 之 mun¹ 

1 2 3 4 5 6 7 8
Chee-koong says, The sage's excellent con-
) 9 10 11 12
duct we can observe and imitate: But to the
14 15 16 17
sage's capacity of conversing about the heaven-
18 19 20
derived way, we can never fully attain.

COMMENT.

Man-cheong means the outward conduct, and the probity of the sage: *Sung* means the capacity which a man receives from nature. "The heaven-derived way," means that reason which heaven has given to men; the rule by which all mankind ought to be governed. *Chee-koong* says, That the virtue and wisdom which shone in the conduct of the sage were apparent to all, and could be imitated. But the profound knowledge which he possessed, both of the things of nature, and the ways of Providence, he communicated in a sparing manner, because his disciples were unable to comprehend these things. The sage, however, taught them in a private way. *Chee-koong* had begun to imbibe these ideas, and was filled with admiration of the sage's capacity and knowledge.

SECTION XIII.

9 唯 ^{wy¹} 5 未 ^{mee¹} 1 三 ^{san¹} Chee²

10 恐 ^{khoong²} 6 之 ^{chee¹} 2 路 ^{loo²}

11 有 ^{yaou¹} 7 能 ^{nung³} 3 有 ^{yaou¹}

12 聞 ^{mun⁵} 8 行 ^{shung⁵} 4 聞 ^{mun⁵}

(What) ¹ ² ³ ⁴ Chee-loo had heard, he was unable
fully ⁵ ⁶ to realize in his conduct: he therefore felt
¹⁰ ¹² ⁷ ⁸ ⁹ anxious to hear again.

COMMENT.

What *Chee-loo* had formerly heard, he could not fully exemplify in his conduct: Being therefore exceedingly afraid of erring, he was desirous of having the same precepts inculcated on his mind repeatedly, that he might rectify whatever was amiss in his conduct.

REMARKS, &c.

10. *Khoong*, to fear; to be in doubt. The key is *sun*, the heart, which is the character placed below.

SECTION XIV

10 敏 mun¹¹ 之 chee⁶ 文 mun² 子 Chee²

17 而 gneei¹² 爪 mun³ 二 chee² 貝 koong⁴

18 好 how³ 也 ya² 何 ho¹ 問 mun²

19 學 hok⁴ 子 Chee⁹ 以 ee² 曰 ewt⁴

20 不 put⁴ 曰 ewt⁴ 謂 wy⁴ 孔 khoon⁴

27 **之** chee¹ 24 **是** see¹ 21 **恥** chee¹

23 **文** mun² 25 **以** ee² 22 **下** ha²

29 **也** ya² 26 **謂** wy⁴ 23 **問** mun¹

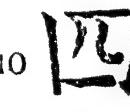
1 2 3 4 5
Chee-koong enquiring, said, Why was Koong-
6 7 10 12 14 15 16
mun-chee termed learned? Chee says, He pos-
sessed an excellent capacity, and highly cultivated
19 20 21 22 23
earning: he was not ashamed to enquire of those
below him: therefore was he termed (*mun* or)
26
learned.

COMMENT.

Koong-mun-chee was a mandarine of the *Wye* country: his proper name was *Gnee*. There are many who are endued by nature with a fine capacity; who yet do not highly value learning. Many also who are advanced to high stations, are greatly ashamed of condescend-

ing to enquire of those below them. Hence a man who has constantly manifested a strong attachment to learning, and an earnest love for enquiry, is, after death, often termed (*mun*) learned, as the latter is what men find so difficult. Thus *Koong-chee* by these means, after his death, obtained the appellation of (*mun*) or learned.

SECTION XX.

- | | | | | | | | | |
|----|---|-----------------------|---|--------------------|---|--------------------|--|--------------------|
| 19 |  | — syong ¹³ |  | chee ¹ |  | Chee ² | | |
| 20 |  | va ⁹ |  | lee ¹¹ |  | ch'ee ⁴ |  | wy ⁴ |
| 21 |  | kung ¹⁵ |  | ya ⁹ |  | tou ¹ |  | Chee ² |
| 22 |  | thee ¹⁶ |  | loeng ² |  | see ¹ |  | ehlun ³ |
| 23 |  | yong ¹⁷ |  | khee ¹ |  | in ¹ |  | yaou ¹ |
| 24 |  | muns ¹⁸ |  | see ³ |  | khee ¹ |  | quint ¹ |

31 義 gnee²₂₀ 民 ya¹₂₇ 三 khee²₂₅ 也 ya²
 30 也 mun³₂₈ 使 see³₂₆ 惠 wy¹

1 2 3 4 5
 Chee says of Chee-chhin, He possesses the
 10 9 6 7 8
 four characteristics of the honorable man. In his
 13 16 17 18 19
 walk he discovers kindness and benignity ; in
 transacting business with superiors, he manifests
 21 22 23 24 25
 reverence ; in assisting the distressed, mercy ; in
 governing the people, goodness.

COMMENT.

Chee-chhong was a mandarine of Cheang ; his paternal name was Koong-suen : his proper name Kheu, and his literary name Chee-chhun. Koong denotes kindness, gentleness, benignity : Kung, respectful attention. Wye, seeking the profit of others. "In governing the

people; goodness ;" that is, he acted so wisely and uprightly, that both high and low enjoyed an equal degree of protection: the fields were cultivated, the villages inhabited, and every man enjoyed his own property in security. The sage constantly said respecting *Chee-chhun*, That he manifested the characteristics of the honorable man in these four things: by his benignity in transacting business ; by his respect toward those who were in superior stations ; by his pity and tenderness towards the distressed, in supporting the needy, assisting the fatherless, and instructing the ignorant ; and by governing the people with that equity and diligence, that every thing was conducted aright ; the rich and poor equally regarded ; the fields cultivated, and the whole country preserved in security.

SECTION XVI.

13		chee ¹	9		kaou ²	5		choong ¹	1		Chee ²
			10		kou ³	6		sin ¹	2		ewt ⁴
			11		gneee ¹	7		ee ²	3		An
			12		kung ²	8		yun ¹	4		phung

Ching-chee says, An-phung-choong is virtuous (i. e. constant) in his friendships : long does he respect a man.

COMMENT.

An-phung-choong was a mandarine of *Chi* ; his proper name was *Eng* ; and his literary name *Phung-choong*. *Ching-chee* says, In long friendships men often relax in their respect : when, therefore, a man

is able to maintain invariably the same degree of respect and affection, through a long course of friendship, he is deservedly esteemed virtuous.

SECTION XVII.

10 也 ya² 11 梳 chuit³ 6 居 khce¹ 1 子 Chee²

12 何 ho¹ 7 蔡 chhoy² 2 曰 cwt⁴

13 如 gnce¹ 8 山 san³ 3 城 Cheng

14 其 khce¹ 9 節 chhit² 4 文 mun

15 知 chee¹ 10 濁 chhou² 5 仲 chcong

Chee says, Chong-mun-choong, placing a tortoise in his house, has pourtrayed a mountain

scene¹⁰ on the roof, and aquatic plants on the beams¹¹. What is the value¹² of his knowledge¹³?

COMMENT.

Chong-mun-choong was one of the mandarines of *Loo*; his proper name was *Sun*. This man placed a large tortoise in his house, and pourtrayed a rural scene around, for the sake of gratifying it; painting the beams of the roof, which covered the place or pool where the tortoise remained, with trees and aquatic plants. By means of this tortoise *Mun-choong* professed to foretell things relative to the seasons, &c. The sage says, "He injures the virtue of the people, by impiously attempting to pry into the secrets of the deity. Does he derive any real happiness from this kind of knowledge? This is that which the *Chun-chou-chin* censures, as useless and vain."

REMARKS ON THE CHARACTERS.

7. *Chhoy*, a large tortoise. The key is *chou*, grass, the character above: that below is *chi*, to worship, &c.

10. *Chhou*, an aquatic plant, of which there are two kinds which are fit for food. The key is *chou*, grass, the character above: that on the left is *sei*, water.

11. *Chit*, a roof: the small beams used therein. The key is *mook*, wood, which is on the left.

SECTION XVIII.

- 19 chie¹ 19 wun³ 7 = Chee² 1 = Chee²
- 20 無² moo⁴ 14 無³ mco⁴ 8 文² mun² 2 張 cheeng
- 21 懾¹ wun¹ 15 喜¹ hce¹ 9 二² sam⁴ 3 問³ mun³
- 22 𠙴¹ suk¹ 16 𠙴² suk⁴ 10 仕³ see¹ 4 曰⁴ cwt⁴
- 23 舊² kou² 17 三³ sam⁴ 1 爲⁴ wy⁴ 5 令¹ lung¹
- 24 令¹ lung¹ 18 已² ee² 12 令³ lung¹ 6 = wun³

46 知 chee¹ 32 矣 ee¹ 32 令 lung¹ 25 尹 wun³

47 焉 in¹ 40 曰 cwt⁴ 33 尹 wun³ 26 之 chee¹

48 得 tuk⁴ 41 仁 yun¹ 34 何 ho¹ 27 政 chung³

49 仁 yun¹ 42 矣 ee¹ 35 如 gnec⁴ 28 此 pit⁴

43 乎 hoo¹ 36 一 = Chee ee² 29 以 ee²

44 曰 cwt⁴ 37 曰 cwt⁴ 30 告 kou⁴

45 天 mee³ 38 忠 choong¹ 31 新 sun²

Chee-cheong, enquiring, said, The mandarine
 Chee-mun was three times *Lung-wun*, without
 discovering any particular joy; three times was
 he reduced to a private station, and discovered no
 displeasure. The old *Lung-wun*'s mode of govern-
 he would disclose to the new *Lung-wun*: How
 was this? Chee saying, "He was faithful," (Chee-
 cheong) replied, "Did he possess complete
 virtue? Chee says, "I am not certain of his pos-
 sessing complete virtue."

COMMENT.

Lung-wun is the title given to a mandarine of a certain degree. The paternal name of *Chee-mung* was *Taou*, and his proper name *Koo*. He was a man who was neither joyful when advanced, to a high

office, nor displeased when reduced to a private station : things of this nature made no impression on him. He knew that, when in office, he had on him the care of a whole province, and that, in a private station, he had only to regulate his own conduct. He was a man of thorough fidelity : *Chee-cheong*, therefore, queried whether he did not possess (*yun* or) complete virtue, seeing that, when he was three times displaced, he still instructed the new *lung-wun* or mandarine, in whatever belonged to the affairs of the province : He was not certain, however, whether this conduct of his proceeded from the influence of reason, or merely from his love of quietness and retirement. But the sage told him that it proceeded from the virtuous principles by which the man governed himself. On his questioning the sage, however, respecting this man's possessing complete virtue, he replied, that he could not pronounce decidedly respecting this : complete virtue was a great thing : to be void of all evil, was a great attainment indeed.

SEN FENCE 2d.

- 19 他 tha² 15 棄 k'ee¹ 7 又 mun² 1 崔 Chooi
- 20 邦 pong³ 14 而 gnee¹ 3 子 chee¹ 2 子 chee²
- 21 則 chuk¹ 15 達 wy² 9 有 yaou¹ 3 絿 see²
- 22 曰 ewt⁴ 16 之 chee¹ 10 馬 ma² 4 齊 Ch'i
- 23 猶 yaou³ 17 至 chee³ 11 = sup¹ 5 君 quun¹
- 24 吾 ooong⁴ 18 於 eu¹ 12 乘 sung³ 6 陳 Ch'u

- 46 之 chee¹ 39 吾 oong⁴ 39 之 chee¹²⁵ 大 tay³
- 47 何 ho¹ 40 大 tay³ 33 - - yut¹²⁶ 夫 hoo²
- 48 如 gnce⁴ 41 夫 hoo³ 34 邦 pong²⁷ 崔 Chooi
- 49 子 Chee² 42 崔 Chooi³⁵ 50 則 chuk⁴ 28 子 chee⁴
- 50 曰 cwt⁴ 43 子 chee² 36 又 yaou¹²⁹ 也 ya²
- 51 清 chhung⁴⁴ 44 也 ya² 57 曰 ewt⁴ 50 違 wj¹
- 52 矣 ee¹ 45 違 wy¹ 38 猶 yaous³ 之 chee¹

62 仁 ¹_{yun} 知 ¹_{chee} 乎 ¹_{hoo} 曰 ¹_{cwt}
 63 而 ¹_{in} 曰 ¹_{cwt} 仁 ¹_{yun}
 64 得 ³_{tuk} 未 ²_{me} 矣 ¹_{ee}

1 2 3 5 4

Chooi-chee killed the ruler of Chhi. Chhun-mun-chee, who possessed great wealth,* abhorred the deed, and left the country. Arriving in another country, he said, “These are equally wicked with our mandarine, Chooi-chee.” Leaving that country, he went to another; and again saying, “These also equal our ruler Chhooi-chee,” he left

* Literally, “who had ten sets of horses.”

that also. What was he? Chee replying, "An innocent (or good) man:" Chee-cheong said "Did he possess complete virtue?" Chee said "I am by no means certain that he possessed complete virtue,

COMMENT.

Chhooi-chee was a mandarine of the *Chhi* country, whose proper name was *See*. The ruler or viceroy of *Chhi* was named *Kong*. *Chhuu-mun-chee* was also a mandarine of the *Chhi* country: his proper name was *Si-moo*. *Sup-sung*, ten sets, or forty pair of horses, denote a very great number: *Wy*, here means to leave, or forsake. *Mung-chee*, to preserve himself from evil left this scene of confusion, and thereby evinced his innocence. *Chee-cheong* questioned, therefore, whether he might not possess complete virtue. The sage replied, Perfect propriety of conduct, and a mind void of all evil are included in complete virtue; although *Mun-chee's* conduct was in this instance right, I am not certain that he in all things acted perfectly according to reason. How can I say that he possessed

complete virtue? (*Yun* or) complete virtue is not a light thing! It does not exclude faithfulness; but faithfulness alone constitutes it not: it does not exclude innocence; but innocence alone constitutes not complete virtue. The sage therefore could not pronounce this man possessed of complete virtue.

REMARKS ON THE CHARACTERS IN SECT. XVIII.

SENTENCE 1. char. 23. *Kiau* or *kou*, the opposite of *sun*, new; former; first; old. The key is *kau*, a mortar, which is the character beneath.

SENTENCE 2. char. 57. *Chung*, clean, pure, innocent, good, &c. The key is *sei*, water, which is the character on the left.

58. *Hse*, to leave, to abandon; to hate. The key is *mook*, wood, the character at the bottom.

SECTION XIX.

13 子思季子 ^子_{Chie²} ^思_{shee¹} ^季_{Qui}

14 斯聞而父 ^斯_{sce¹} ^聞_{mun³} ^而_{gne¹} ^父_{n.un¹}

15 可之後 ^可_{kho⁹} ^之_{chhee¹} ^後_{hau¹}

16 矣曰行 ^矣_{ee¹} ^曰_{cwt⁴} ^行_{hung³}

¹ ² ³ ⁴ ⁵ ⁶ ⁷
Qui-mun-chee reflected thrice, and then pro-
⁸ ⁹ ¹⁰ ¹¹ ¹²
ceeded to action. Chee heard and said, Reflect
¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷
perpetually; this best answers the purpose.

COMMENT.

Qui-mun-chee was a mandarine of *Loo*, whose proper name was *Hung-hoo*. He was accustomed to think several times before he proceeded to action. *Chung-chee* says, An evil man endeavors to shun reflection. Did he think, he would soon return to virtue. Accustom yourself to continual reflection ; then you will be able to discover things clearly. Even after thinking much, your ideas often become confused, and you are again involved in doubt. The sage therefore smiled at this man's thinking three times. •

REMARKS, &c.

13. *Choi*, again, twice, repeated, constantly. The key is *quang*, a cave; empty, a desert.

• Some understand this passage in a different sense. By "three times" understanding an indefinite number, they interpret *Chou* (which literally means *repeated*) as denoting only twice; and thus understand the sage as blaming *Qui-mun-chee*, for hesitating so long before he proceeded to action. The former sense is here preferred as most agreeable to the comment ; but the latter is subjoined, that the curious in Chinese may judge for themselves.

SECTION XX.

- 愚 道 Chee
 愚 gnec³ 1 道 fou¹ 1
- 不 其 則 曰
 不 put³ 16 其 khc¹ 9 則 chuk² 2 曰 cwt
- 可 知 知 痛 Nung¹
 可 kho⁴ 17 知 chee³ 10 知 chee⁵ 3 痛 Nung¹
- 及 可 邦 武
 及 khyup² 18 可 kho⁴ 11 邦 pong¹ 4 武 moo
- 也 及 無 子
 也 ya⁵ 19 及 kyup² 12 無 moo² 5 子 chee¹
- 也 道 邦 pong³
 也 ya¹ 13 道 tou⁴ 6 邦 pong³
- 其 則 有
 其 khc¹ 14 則 cl uk¹ 7 有 yaou²

Chee says, when the country was in a state
of order, Nung-moo-chee possessed knowledge :
When the country was in a state of disorder, he
feigned himself ignorant : His knowledge can be
imitated ; his feigned ignorance cannot.

COMMENT.

Nung-moo-chee was a mandarine of the *Wye* country : his paternal name was *Nung*, and his proper name *Ee*. In the *Chun-chou-chhin* it is related of *Moo-chee*, a learned man of the *Wye* country, who lived in the time of both *Mun-koong* and *Sung-koong* ; that under *Mun-koong*, who governed well, *Moo-chee* discovered great knowledge and ability. This his knowledge, says the sage, can be imitated. But *Sung* succeeding, he, pretending ignorance, withdrew himself from public affairs, as the cruel disposition of *Sung-koong* rendered it unsafe for him to continue near him. However, when *Sung-koong*, by his evil conduct, had nearly ruined the country *Moo-chee* exerting himself with every degree of diligence, no longer screened himself from danger. This his wisely withdrawing from public affairs, and preserving himself from danger, that he might in time of need more effectually serve his prince, is his feigned ignorance, which the sage commends as inimitable.

SECTION XVI.

- 22 所 so² 15 簡 kan¹ 8 與 ee² 1 子 chee²
- 23 以 ee¹ 16 斐 fwee³ 9 吾 oong⁴ 2 在 chai
- 24 裁 choi² 17 然 in² 10 崇 tong¹ 3 陳 chlun¹
- 25 之 chee¹ 18 成 sun¹ 11 之 chee¹ 4 曰 ewt⁴
- 19 章 cheong¹² 小 scu³ 5 歸 qui¹
- 20 不 put⁴ 13 子 chee² 6 與 ee²
- 21 知 chee¹ 14 狂 khong⁷ 7 歸 qui¹

Choo being in the Chhun country said, Return home ; return quickly home, my company of little ones : You are rash and precipitate : though you are well instructed, you have not that knowledge which discriminates exactly (between virtue and vice).

COMMENT.

Koon-chee endeavoring to diffuse his doctrine through every part of the empire, came to the *Chhun* country, but perceiving that his instructions were not followed, he, with much regret, determined on returning to *Loo*. "My company of little ones," denotes his disciples who had come with him from *Loo*. The ideas of his disciples were good, and their conduct proper and becoming ; but their judgment was not fixed and penetrating : they were capable of being deceived. The sage had early a wish to disseminate the knowledge of virtue throughout the whole kingdom ; but he ultimately found his instructions disregarded. He then began to

turn his attention to the succeeding generation in the hope of fixing their minds in virtue. But, unable to see his ideas realized, he was constantly pensive, while he viewed the unsteadiness and disorder of the human mind; haughty and far distant from virtue. Hence, fearing his own disciples might here lose their virtue, and be drawn aside by temptation, he hastened their return home.

REMARKS ON THE CHARACTERS.

14. *Khong*, strong, forcible: talking high and hastily is termed *khong*, disorder of mind, madness. The key is *khvon*, a dog, which is the character on the left; that on the right is *wong*, lord.

15. *Kan*, important, necessary; also lax, gentle. The key is *chok*, a bamboo, the character above.

16. *Fwee*, beautiful, becoming. The key is *mun*, a character, which is placed beneath; that above is *fwee*, not.

24. *Choi*, to regulate, to judge, to discriminate. The key is *ee*, clothing, which forms the lower part of the character; that on the right is *kon*, a sword.

SECTION XXII.

13 用 **舊** 叔 子 Chee²
 young³ kou³ Sok⁴ Tz⁵
 14 希 志 齊 曰 hee¹ ol² chai³ ewt⁴
 11 怨 不 伯 沛⁵ Pak⁶ tuk⁷
 12 是 念 夷 quin⁸
 e³ tia⁴ tsai⁵ tsai⁶ tsai⁷ tsai⁸

Chee says, Pak-ee and Sok-chhi did not keep
 in mind past injuries: they dealt little in angry
 reproaches.

COMMENT.

Pak-ee and *Sok-chhi* were the sons of the ruler *Koo-chok*. *Mung-chee* recommends that a person should not sit even in the palace of a wicked ruler; nor converse with a wicked man. Nor should a man be much in the company of the ignorant rustic; lest his manners should be injured. He should entirely leave the wicked, that they may not corrupt him: he should thus preserve himself, nor by any means countenance them. Yet if a wicked man be inclined to change his course, you ought to admit him into your company; nor should you in this case keep in mind his past misconduct, nor be too severe in your reproaches.

REMARKS ON THE CHARACTERS.

8. *Nim*, to recollect; to retain long in mind. The key is *sam*, the heart, which is the character placed below; that above is *kum*, now, the present time.

14. *Iee*, to give, to distribute; also little, the sense in which it is used in the text. The key is *kun*, a napkin, &c. the character beneath.

SECTION XXIII.

16 鄰 lun³ 11 醐 hee¹ 6 生 sung 1 子 Chee²

17 而 gneec¹² 焉 in³ 7 高 kou² 曰 ewt⁴

18 與 ee² 13 乞 hatt¹ 8 直 chuk² 3 孚 sok³

19 之 chee¹⁴ 諳 chee³ 9 或 wak⁵ 4 謂 wy⁴

15 其 khhee¹ 10 乞 hatt⁴ 5 微 Mee

Chee says, Who calls Mee-sung-kou a good
man ? A certain person begged some vinegar ;
pp. 2

he begged some of his neighbour and gave (to him).
15 16 17 18

COMMENT.

The paternal name of this man was *Mee-sung*, and his proper name *Kou*: he was a mandarine of the *Loo* country, whom men in general extolled. When a man of *Loo* came to ask him for a little vinegar, he, to preserve his own, went to his neighbour's house to obtain a little for him. The sage made this observation, smiling at the indirect manner in which he gratified the man: "To give to a needy person at the expense of another, is by no means generous." *Chung-chee* says, *Mee-sung-kou's* fault, though small, was enough to destroy the fame of his generosity.

REMARKS ON THE CHARACTERS.

10. *Hutt*, to beg. The key is *cut*, crooked, the character below.

11. *Hee*, vinegar. The key is *chou*, wine, the character on the left.

SECTION XXIV.

- 19 憬 ^{in²} 之 ^{chee¹} 足 ^{chok¹} 子 ^{chee²}
而 ^{guee¹} 立 ^{Mou⁸} 恭 ^{koong²} 曰 ^{ewt⁴}
- 21 友 ^{yacu¹⁵} 亦 ^{yek¹} 左 ^{Cho²} 巧 ^{klaeu²}
其 ^{khee¹⁶} 驚 ^{chee¹⁰} 丘 ^{hyaou⁴} 言 ^{gnui}
- 23 人 ^{yun¹⁷} 之 ^{chee¹¹} 明 ^{mung⁵} 令 ^{lung⁵}
左 ^{Cho²} 若 ^{nuk⁴} 耻 ^{chee¹} 仔 ^{suk⁴}

31 虬 chche²⁹ 丘 Maou²⁷ 飛 chche²⁵ 𠩎 hyaou¹

32 之 chche¹ 30 亦 yek¹ 28 之 chche¹ 26 明 mun¹

¹ Chee says, Fine words and a pleasing countenance ! ² Abject flattery ! ³ Cho-hyaou-mung is ashamed (of this) ; and Mou also is ashamed : ⁴ Concealed anger, and outward friendship with men ! ⁵ Cho-hyaou-mung is ashamed, and Mou also is ashamed (at beholding these things).

COMMENT.

Mou, or *Maou* is one of the names of *Koong-chee*. *Chuk*, here, means excess. *Chung-chee* says, *Cho-hyaou-mung* was one of the ancients (cotemporary with the sage) ; a man of great understanding ;

his paternal name was *Cho*, and his proper name *Hyaou-mung*. *Chea-see* says, Both of these things are matter for shame ; more heinous than theft. *Cho-hyaou-mung* was ashamed on seeing them ; as the principles of such men could be easily known. The sage, also, says, that he himself was ashamed, whenever he beheld things of this nature.

SECTION XXXV.

- 9 各 kok 5 侍 see¹ 1 顏 Gnan
- 10 言 gmin¹ 6 子 chee² 2 淵 in
- 11 爾 gnee³ 7 曰 ewt⁴ 3 季 Qui
- 12 志 chee⁵ 8 盞 hup⁶ 4 路 loo⁷

Guan-in¹ and Qui-loo² one day ministering to Chee,⁶ He said,⁷ Why do not each of you mention his¹¹ particular desire¹²?

COMMENT.

Qui-loo is the same person with Chee-loo, mentioned in a former section.

TRANSLATE IT.

16	而	朋	馬	子
17	無	友	衣	路
18	憾	共	輕	曰
14	敝	裘	願	
15	之	與	車	

ch'ee¹ eu² 5 khee³

ch'ee¹ eu² 5

ge¹ peng¹ ma¹ zi¹

moo⁴ yao¹ ee³ loo¹

ham⁴ koong² khun¹ ew⁴

pi⁵ khou¹ gwi¹

ch'ee¹ eu² 5 khee³

1 4 3 4 5 6
 Chee-loo says, I wish for a carriage and horses ;
 7 13 61 11 12
 robes, light and beautiful ; then lending to a friend,
 11 17 18
 if he spoil them, I would not be angry.

SENTENCE 3d.

10 燮 lou¹ 7 善 sin³ 4 願 gnin¹ 1 顏 Gnan

8 無 moo¹ 5 無 moo² 2 淵 in

9 施 hee¹ 6 伐 fwat³ 3 曰 cwt²

1 2 3 4 5 6
 Gnan-in says, My desire is, neither to publish
 7 8 9 10
 my virtues, nor to boast of my labors.

SENTENCE 4th.

19 少 安 之 = Chee²
 sen¹⁵ on³ chee¹

20 者 之 志 路
 chea¹⁴ chee¹ chee³ loo³

21 懷 朋 子 曰
 way⁵ phung¹ chee⁵ cwt⁴

22 友 曰 願
 chee¹⁶ yaou² cwt⁴ gnin²

17 信 老 聞
 sun¹ laou⁵ mui³

18 之 者 子
 chee¹ chea⁶ chee⁸

Chee-loo says, I wish to hear Chee's desire.

Ch'ee says, (It is) that the aged be placed in a state of ease ; that friends be faithful to each other, and orphans nourished.

COMMENT.

Chung-chee says, The sage constantly cultivated and practised perfect virtue ; *Gnan-in* did not act contrary thereto, and *Chee-loo* was now seeking it. He further says, That the desires of *Chee-loo* as well as of *Gnan-in*, had a tendency toward benevolence, although different in degree : the virtue evident in *Gnan-in's* wish being small, compared with that which the wish of the sage breathed, and that in *Chee-loo's* scarcely perceptible. *Chee-loo* however discovered a strong bias toward benevolence. Examine his wish : Did he, regardless of others, merely desire his own gratification ? *Gnan-in* was not selfish and ambitious ; he, therefore, felt no wish to display his own virtue : he regarded himself as merely equal to other men, and felt no desire to boast of his peculiar attainments as surpassing theirs : his wish was really great ; for though he might have some secret desire to be known, yet he completely suppressed it. Coming to the sage we perceive, that his virtue was

extensive as the world itself. It flowed out toward every one, and that in the most easy and unaffected manner : such was the disposition of the sage.

REMARKS ON THE CHARACTERS IN SECT. XXV.

Sentence 1. char. 5. *See*, to serve, to minister ; to be near another. The key is *yun*, a man, which is the character on the left.

8. *Hup*, a variable character, sometimes expressive of the adverbial phrases *according to*; *why not?* The last is the meaning here. The key is *ming*, a vessel, which is the character beneath.

Sentence 2. char. 4. *Gnin*, to love, to desire, to wish ; to expect. The key is *ip*, a head or page, which is the character on the right ; that on the left is *gnin*, the root, the essence, &c.

8. *Khum*, light ; lively ; opposed to heavy, dull. The key is *khee*, a carriage, which is the character on the left ; that on the right is *hung*, a spring of water.

9. *Khou*, fur ; also elegant apparel. The key is *ee*, clothing, the character beneath ; that above is *khou*, to seek.

14. *Pi* or *pay*, to tear ; to spoil, &c. The key is *mun*, a character, which is placed on the right ; that on the left is *pay*, to spoil.

18. *Ham*, to be angry, displeased, discontented ; to murmur. The key is *sum*, the heart, which is on the left ; that on the right is *khum* or *kham*, to move to affect.

SENTENCE 3. char. 6. *Fwat*, to make war : hence the drums, &c. used in war : also, a man's publishing his own deeds. The key is *yun*, a man, the character on the left ; that on the right is *ko*, a lance, &c.

SECTION XXVI.

- | | | | | | | | | |
|----|---|----------------------|---|-------------------|---|-------------------|---|-------------------|
| 15 | 訟 | choong ¹¹ | 其 | khee ¹ | 吾 | oong ⁴ | 子 | Chéé ² |
| 17 | 者 | chea ³ | 過 | kwo ⁷ | 未 | mee ³ | 曰 | cwt ⁴ |
| 18 | 也 | ya ² | 而 | gnce ¹ | 見 | kin ³ | 已 | ce ⁶ |
| | 內 | noi ⁴ | 能 | nung ³ | 矣 | ce ³ | | |
| | 自 | chée ¹⁰ | 見 | kin ³ | 乎 | hco ¹ | | |

1 2 3 4 5 6 7 8 9
 Chee says, 'Alas ! I do not see any capable
 of discerning their own faults, and inwardly regret-
 ing them.
 10 11 12 13 14 15 16

COMMENT.

The sage laments, that, having so long instructed men, he can find none that are duly sensible of their own faults. Inwardly sensible of their faults, i. e. such as saying but little, feel inward regret. Those who are able of themselves to discern their own errors are few : and those who, discerning them, are capable of inward regret on account of them, are still fewer. Did men feel inward regret, they would repent and change their course. The sage feared that after all his labor he should be able to find no man of this description, and therefore exceedingly laments the failure of his endeavors.

REMARKS, &c.

16. *Choong*, to quarrel with another ; to remonstrate ; to lament ; to regret.
 The key is *gnin*, a word, which is the character on the left.

SECTION XXVII.

- 19 好 hou² 13 者 chea² 7 必 pit⁴ 1 = — = Chee²
- 20 學 hok¹ 14 焉 in¹ 8 有 yaou¹ 2 曰 ewt⁴
- 21 也 ya² 15 不 put⁴ 9 忠 choong³ 3 十 sup⁴
- 16 如 gnee⁴ 10 信 sun³ 4 室 sut⁴
- 17 丘 Mou¹ 11 如 gnee⁴ 5 之 chee¹
- 18 之 chee¹ 12 丘 Mou¹ 6 邑 yup

Chee says, In a small village, there may be

found ⁸ faithfulness and sincerity, ⁹ equal to Mou's,* ¹⁰
¹¹ but not Mou's attachment ¹² to learning. ¹³
¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰

COMMENT.

Sup-sut (literally ten houses) denotes a small village. Faithfulness and sincerity, here, denotes a disposition inclined to learning and virtue; as was the sage's. But the sage, though born with a capacity to receive knowledge, applied incessantly to study; He therefore thus spoke that he might encourage others. He says, A good natural disposition may be easily found; but to arrive at the knowledge and practice of virtue is truly difficult. He who by hard and close study attains this, may be justly esteemed a wise man. But the man who neglects the cultivation of his mind, cannot preserve himself from gross ignorance; though possessing a capacity, he makes no attempt to improve it for the attainment of learning and virtue.

* By *Mou*, the sage means himself. *Maou* was one of his names (see page 328,) which he here uses, probably through delicacy.

CHAPTER II.



SECTION I.

7 靡 ^{nam¹} 6 可 ^{kho²} 3 雍 ^{Yoong³} 1 子 ^{Chee²}

8 面 ^{min¹} 5 使 ^{sec²} 4 也 ^{ya⁴} 2 曰 ^{ewt³}

1 2 3 4 5 6
Chee says, Yoong, thou canst be employed
as a ruler.

COMMENT.

Nam-min properly denotes the place where a magistrate hears a cause and gives judgment. The sage says, “Chonng-khaong* is a man of great ability; gentle, compassionate, and judicious, he possesses the talents of a magistrate and ruler.”

* This is the Yoong mentioned in page 263; as a man of sound judgment, but not of eloquence.

SENTENCE 2d.

10 口 - kho³ 7 - = chec⁴ 4 子 Chee³ 1 仲 Choong³

II 也 ya² 8 子 Chec² 5 桑 song¹ 2 弓 koong¹

12 簡 kan³ 9 句 ewt¹ 6 伯 pak⁴ 3 問 mun³

Choong-koong enquired respecting Chee-song-pak-chee. Chee replied he may do : he is gentle.

COMMENT.

Chee-song-pak-chee was a man of the *Loo* country. *Choong-koong* was conversing with the sage respecting his own fitness to be a ruler, and asked, What was the ability of *Pak-chee*? The sage replied, that he might do; he possessed gentleness; but he was not thoroughly qualified for the office.

SENTENCE 3d.

- 22 無 ¹moo 15 可 ²kho² 8 簡 ¹kan² 1 仲 ²Chong²
- 23 乃 ²nai² 16 乎 ¹hoo¹ 9 以 ²ee² 2 弓 ¹Loong¹
- 24 太 ³tay³ 17 居 ¹kee¹ 10 臨 ¹lum¹ 3 曰 ²ewt²
- 25 簡 ¹kaa¹ 13 簡 ²kan² 11 其 ¹khee¹ 4 居 ²kee²
- 26 乎 ¹hoo¹ 19 而 ¹gnee¹ 12 民 ³mun³ 5 故 ¹kung¹
- 20 行 ³hung³ 18 不 ¹put¹ 6 而 ¹gnee¹
- 21 簡 ²kan² 14 尔 ¹yek¹ 7 行 ¹hung¹

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25

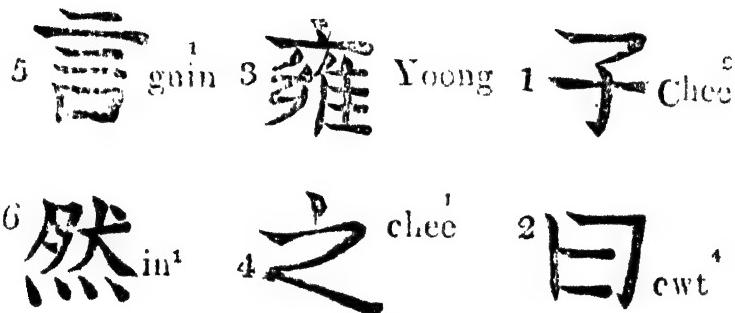
Choong-koong says, 'To be decided and firm
in mind, and to act with gentleness in governing
the people,—will not this answer the purpose ?
To be of easy mind, and to act with lenity, is not
this an excess of gentleness ?

COMMENT.

Choong-koong did not comprehend the sage's idea, and doubting asked more distinctly what a man should fix his mind on, as the line of conduct proper to be observed in governing. He says, When a man fills his place with respect, preserves within himself a steady and decided mind, and still acts with gentleness in the administration of affairs, not being rigorous in observing every little fault, nor harassing the people with needless severity ; this is the mode which best answers the purpose. But if in the first instance he fill his place in a relaxed and easy manner, void of decision of mind ; careless in his government, and lax and gentle in the administration of affairs, will not this excess of gentleness be highly detrimental, and destroy all respect for his person and government ? The

Ka-gnee says, that *Pak-chee* often sat without proper clothing; and the sage had often ridiculed his attempting thus to bring man down to a level with a cow or a horse. *Pak-chee* was indeed extremely gentle and easy. *Choong-koong*, therefore, doubted whether the sage alluded to this or not.

SENTENCE 4th,



Chee says, Yoong's observation is indeed the truth.

COMMENT.

Choong-koong did not understand what the sage meant by saying "he may do:" He, therefore, spoke further on the nature and reason of government, after pondering the idea in his mind: The sage replied "You have spoken rightly."

REMARKS ON THE CHARACTERS IN SECT. I.

SENTENCE 1. char. 7. *Nam*, the south; also southward. The key is *sup*, ten, which is the character placed above.

8. *Min*, the face; that which is before or opposite. *Nam-min* means literally a place open toward the south; hence the seat of a magistrate. It is an elementary character, the class of which contains 64 characters.

SENTENCE 2. char. 12. *Kan*, necessary, important, also gentle, easy. The key is *chak*, a bamboo, which is the character above ; that below is *kan*, room, place, &c.

SECTION II.

22 愤 noo³ 15 顏 Gnan¹ 8 好 hou³ 1 哀 Oi¹

23 不 put⁴ 16 回 hooi 9 學 bok⁴ 2 公 koongs

24 貢 gnee³ 17 者 chea² 10 孔 Koong 3 問 mun³

25 渴 kwo¹ 18 好 hou³ 11 爾 chœ² 4 弟 ty

26 天 put⁴ 19 學 bok⁴ 12 對 tooi³ 5 子 clee²

27 云 hung³ 20 天 put⁴ 13 曰 ewt⁴ 6 孰 sok⁴

28 短 tin⁴ 21 遷 chin¹ 14 有 yaou¹ 7 爲 wy⁴

41 也 ya² 37 聞 mun³ 33 也 ya² 29 命 mung³
 38 好 how² 34 則 chuk⁴ 30 死 see²
 39 積 hck⁴ 35 亡 moo¹ 31 矣 ee²
 40 者 chea³⁶ 未 mee³ 32 今 kyum

Oi-Koong asked the (sage's) pupils, Who
 (among you) is thoroughly learned? Koong-chee
 replying, said, "I had a Gnan-hooi who thorough-
 ly loved learning; he was not causelessly moved
 to anger; he did not repeat a transgression: (but,
 alas!) he was not fortunate—he is dead! Now
 he is gone: I hear of no one thoroughly learned.

COMMENT.

Oi-koong asked, Who is the most learned among your disciples ? *Koong-chee* replying, said, “ I had a *Gnan-hooi* among my disciples, who might be justly stiled a lover of learning, although such are not easy to be found. To regulate his anger, and to repent at the first view of a fault, were the virtues of *Hooi* alone. If at any time he had occasion to be angry, he still restrained his anger within due bounds: If at any time he transgressed, (for this might happen once) he did not repeat his transgression. He in this manner so diligently watched over his conduct, that he might be stiled a sincere lover of virtue and learning. But heaven quickly took him away : his life was very short : he is dead ! (he died at the age of thirty-two); and since, I have seen none who possess his love of learning.” *Koong-chee* said this, lamenting how difficult it was to find one really attached to learning and virtue.

REMARKS ON THE CHARACTERS.

- 21. *Chin*. To move ; to rise ; to be moved, &c. The key is *chok*, motion.
- 24. *Gnee*, to repeat; not one, i. e. not simple: doubt. The key is *pi*, a pearl, &c.
- 27. *Hung*, fortunate ; the gaining of that to which a person had no previous right, or a person's escaping danger beyond probability, are both termed *hung*. *Hung* also denotes love or favor. The key is *kon*, a sword, which forms the lower part of the character.

28. *Tin*, short; contracted. The opposite of *cheong*, large, wide. The key is *ches*, an arrow, which is the character on the left. That on the right is *tou*, pease, &c.

SECTION III.

19		uk ⁴	13		Chce ²	7		chee	1		Chee
20		ewt ⁴	14		ewt ⁴	8		wy ⁴	2		wa
21		ee ²	15		ee ²	9		'hee ¹	3		sec ³
22		chee ¹	16		chee ¹	10		moo ¹	4		e ⁴
23		ee ¹	17		hoo ³	11		chhung ²	5		Chi
24		Nim ¹⁸			chhung ²	12		sok ¹	6		

29 五 oong² 之 chee²⁵ 之 = chee

30 秉 pung²⁸ 粟 sok⁴ 穀 ee²

Chee-wa had been sent (by Hoo-chee) into the Chhi country. Nim-chee wanted, for his mother, some rice (of the sage.) Chee said, "Give her a *hoo* (of rice.)" He wanted more: Chee said, "Give her an *ee*." Nim-chee gave her five *pung* of rice.

COMMENT.

Chee-wa was *Koong-see-chuk*; he was employed by *Koong-chee* to travel into the *Chhi* country; and his friend *Nim-chee* asked rice of the sage, in behalf of his mother. The sage said, I give her a *hoo*, i. e. six *tou* and four *sung*; although he saw it was

not necessary to give her any. *Nim-chee* still asked more: upon which the sage said, I give her an *Ee*, i. e. sixteen *tou*; although he knew it was not needed. Not satisfied with this allotment, *Nim-chee* gave her (out of his own) five *pung*, or eighty *tou*. But did he not act wrong in thus exceeding the sage's direction?

SENTENCE 2d.

- 19 美 ^{chee¹} 美 ^{khou²} 也 ^{ya³} 美 ^{Chee⁴}
- 20 周 ^{chou²} 吾 ^{oong⁴} 美 ^{sung²} 曰 ^{cwt⁴}
- 21 忘 ^{khup⁴} 聞 ^{mun³} 肥 ^{fee¹} 亦 ^{Chuk⁴}
- 22 八 ^{put⁴} 之 ^{chee¹} 馬 ^{ma¹} 之 ^{chee⁴}
- 23 繼 ^{ki³} 也 ^{ya²} 衣 ^{ee¹} 適 ^{suk³}
- 24 富 ^{hoo³} 穷 ^{quun¹} 輕 ^{khun¹} 齊 ^{Chhi⁶}

1 Chee says, Chuk is gone to the Chihi coun-
 try, and has a carriage and fine horses, 2 and beau-
 tiful apparel in abundance. I have heard, that the
 3 honorable man assists the poor; he does not give
 4 to the wealthy.

SENTENCE 3d.

10 白 pak¹ 7 上 chee⁴ 4 之 chee¹ Gnin
 11 辭 chhee⁸ 菓 sok⁴ 5 宰 choy² see⁵ 恩
 9 九 keu⁴ 6 禮 ee³ 爲 wy⁴

Gnin-see being mandarine, there were pre-
 sented to him, nine hundred measures of corn:
 he refused it.

COMMENT.

Gnin-see was one of *Koong-chee's* disciples ; his proper name was *Hin*. The sage was now in a high office in *Loo*, and *Gnin-see* was an inferior mandarine. This rice was his proper salary or perquisite ; nine hundred measures : which being so much, *Gnin-see* was unwilling to receive. This however was improper.

SENTENCE 4th.

10	熏	tong	7	鄰	lun ¹	4	以	ee ²	1	子	Chee ²
11	乎	hoo ¹	8	里	lee	5	與	eu ²	2	曰	cwt ⁴
9	鄉	hyong ²	6	爾	gnec ¹	3	焉	moo ⁵			

Chee says, By no means refuse it. Bestow it on your hamlets and villages, your cities and towns.

COMMENT.

Five houses form a *lun*, or small hamlet ; and twenty-five houses a *lee* : five hundred houses a *tong* ; and twelve thousand five hundred houses a *hyong*. The sage says, A proper salary ought not to be refused. If you possess a sufficiency, you can bestow the rest on the poor and needy : then the hamlets, villages, towns, and cities will taste of your bounty.

REMARKS ON THE CHARACTERS IN SECTION III.

SENTENCE 1. char. 11. *Chhung*, to ask, to beg ; to enquire. The key is *gnin*, a word, which is the character on the left ; that on the right is *chung*, white.

12. *Sok*, rice ; a general name for grain. The key is *mic*, rice, the character beneath ; that above is *si*, the west.

17. *Hoo*, a measure containing six *tou* and four *sung* ; (about eight gallons.) The key is *kum*, gold, the character at the bottom.

19. *Uk*, more, overflowing ; also advantageous. The key is *min*, a vessel ; which is the character beneath.

23. *Ee*, a measure containing 16 *tou*. The key is *im*, a roof or cover.

20. *Pung*, a measure which is said to contain sixteen *tou*.

SENTENCE 2. char. 5. *Suk*, to go, to arrive. The key is *cheok*, motion; the character beneath.

9. *Fee*, fat, fleshy. The key is *yok*, meat; the character on the left.

21. *Kyup*, hasty; speedy; also poor. The key is *sum*, the heart; the character beneath.

SENTENCE 3. char. 9. *Kou*, the number nine, the key is *cwt*, crooked; uneasy, &c.

11. *Chhee*, to refuse; to reject. The key is *sun*, fortunate, the character on the right.

SENTENCE 4. char. 9. *Hyong* is by some said to be an enclosure of a hundred houses; but the following table, given in the dictionary from an ancient work termed *Suk-jo-chee*, describes five houses as forming a *lun*; five *lun* a *lee* or small village; four *lee*, a *chokk*; five *chokk*, a *tong*; four *tong*, a *kew*, and five *chow*, a *hyong*, which makes it to consist of twelve thousand five hundred houses (the number mentioned in the comment). The key is *yup*, a boundary, &c. which is placed on the right.

SECTION IV.

19	其	khee ¹	13	雖	soi ³	7	牛	guou ¹	1	子	Chee ²
20	舍	seah	14	欲	yok ⁴	8	之	chee ¹	2	謂	wy ⁴
21	諸	cheu	15	勿	mut ⁵	9	子	chee ²	3	仲	Choong
			16	用	yeong ⁵	10	驥	sun	4	弓	koong
			17	山	san	11	且	chea ²	5	曰	cwt ⁴
			18	川	chu'en ¹²	12	角	kok ⁴	6	犁	ly

Chee speaking of Choong-koong, said, Though
 men wish not to use ¹⁴ ¹⁵ ¹⁶ for sacrifice ⁹ ⁸ the calf of a par-
 T₁

ty-colored cow, even when its color and horns
 (are proper), the mountain and river (deities) ac-
 cept it.¹⁰¹¹¹²

COMMENT.

In the time of *Chou* they chose for sacrifice a cow of a brown color whose horns were alike. "To use" here means to use in sacrifice. The mountains and rivers, denote the (imaginary) deities of the mountains and rivers. The sage says, Though men refuse a calf proper for sacrifice, on account of the color of its parent, the deity will not refuse the same. *Choong-koong's* father was a person of little worth, who acted wickedly : the sage therefore used this comparison to convey the idea, that the father's wickedness could not disparage the virtue of a son, who like *Choong-koong* was a good man, and eminently useful to his generation. This conversation was about *Choong-koong*, not with him.

REMARKS ON THE CHARACTERS.

6. *Ly*, a party-colored cow. The key is *gnou*, a cow, the character below.

10. *Sun*, red, or rather brown ; also a cow spotted with brown. The key is *ma*, a horse, which is the character on the left.

12. *Kok*, a horn : an elementary character, the class of which contains 137.

20. *Seah*, a house; also, to receive, to accept, to receive as a purchase; something proper to be received. The key is *sit*, the tongue, the character beneath.

SECTION V.

19 而 ^{gnee¹} 餘 ^{ee¹³} 13 餘 ^{ee} 7 三 [—] sam 1 [—] = Chee⁴

20 已 ^{ee²} 14 則 ^{chuk⁴} 8 月 ^{gnut⁴} 2 曰 ^{ewt⁴}

21 矣 ^{ee³} 15 日 ^{yut} 9 夕 ^{put⁴} 3 回 ^{Hooi}

16 月 ^{gnut⁴} 10 違 ^{wy} 4 也 ^{ya²}

17 二 [—] ellee² 11 仁 ^{yun⁴} 5 其 ^{khee⁴}

18 爭 ^{in³} 12 其 ^{khee¹} 6 心 ^{sum³}

Chee says, Hooi's heart was three months,
 (i. e. a long time) without deviating from perfect
 virtue: others might continue for a day, a month,
 or thus.

COMMENT.

By three months, is meant a long space of time. By (*yun* or) perfect virtue, constant rectitude of heart. His heart did not deviate from virtue, i. e. he felt no base and low desires rising within; his mind was full of rectitude. "Might continue for a day or a month;" that is, Some might continue in the practice of virtue for one day, and some for a month: they might begin well; but they were unable to persevere for a length of time in the manner of *Hooi*.

SECTION VI.

- 19 從子 可季 ^季
 choong³ 12 Chee² ki¹ qui¹
- 20 政曰 使康 ^康
 chung³ 11 ew⁴ see³ k¹ hong¹
- 21 乎由 從子 ^子
 ho¹ 15 Yaou⁹ choong³ chee²
- 22 何也 政問 ^問
 ho¹ 16 ya⁸ 10 chung⁴ mun³
- 23 有果 也仲 ^仲
 yaou¹ 17 ko¹ 11 ya⁸ 5 Choong³
- 24 曰於 與由 ^由
 ewt⁴ 18 eet¹ 12 ee² 6 yaou¹

46 可 政 與 賜 Chee
 kho^c 39 chung^s 32 ee^c 25 Chee

47 使 平 曰 也
 see^s 40 hoo¹ 33 ewt^t 26 ya^s

48 從 何 賜 可
 choong^s 41 ho¹ 34 Chee²⁷ kho^s

49 政 有 也 使
 ching^s 42 yaou¹ 35 yee^s 28 ee^c

50 也 曰 達 從
 ya^s 43 ewt^t 26 tat^t 49 choong^s

51 與 求 於 政
 ee^c 44 Khou 37 ui¹ 30 chung^s

52 曰 也 從 也
 ewt^t 45 ya^s 38 choong^s 51 ya^s

59 正 = 100¹ 56 於 eū 53 求 Khou

60 何 1 ho 57 從 ch'óng³ 54 也 ya²

61 有 yaou¹ 58 政 chang³ 55 藝 gni

Qui-hong-chee enquired whether Choong-yaou could be employed in affairs of government. Chee replied, Yaou is equal to public business; what of difficulty has it? (Qui-hong) says, Can Chee also be employed in public business? The sage replied, "Chee also is well adapted for public business. What of difficulty has it? He says again, Can Khou also be employed in public.

affairs? The sage replied, saying, Khou is indeed admirably qualified for public affairs: What has it of difficulty?

COMMENT.

Ko denotes ability: *tat*, a man who is able to dive into the nature and reason of things: *gni*, a man of extraordinary ability. *Chung-chee* says, *Qui-hong-chee* enquired respecting the ability of the sage's disciples to manage public affairs. The sage answered, that each one had his peculiar ability, and that not only did these three possess ability equal to business, but they were all capable of being thus employed.

REMARKS ON THE CHARACTERS.

17. *Ko*, a fruit; ripeness of parts; ability. The key is *mook*, wood, which forms the lower part of the character.

36. *Tat*, understanding; to understand. The key is *cheok*, motion, which is the character beneath; that above, is *chat*, a young kid.

54. *Gni*, ability, particularly to govern; also governing or ruling. The key is *chow*, grass, which is the character placed above.

SECTION VII.

- 19 如 ^{gnee^s 13} 曰 ^{cwt⁴ 7} 爲 ^{wy⁴ 1} 季 ^{Qui}
 有 ^{yaou¹⁴} 善 ^{sin³ 8} 費 ^{Pee²} 氏 ^{see^s}
- 21 復 ^{fook¹⁵} 爲 ^{wy⁴ 9} 宰 ^{choy³ 3} 使 ^{see^s}
- 22 我 ^{gno² 16} 門 ^{gno² 10} Mun ⁴ 門 ^{Mun}
- 23 者 ^{chea² 17} 辭 ^{chhee^s 11} — ⁼ chee² 5 — = chhee^s
- 24 則 ^{chuk¹⁸} 焉 ^{in¹ 12} 驁 ^{hin¹ 6} 驁 ^{hin}

29 在 syong⁹ 27 言 choy¹ 25 壴 oong⁴

30 矣 ee⁹ 28 汝 Mun² 26 必 pit⁴

Qui-see nominated Mün-chee-hin to be the ruler of Pee. Mün-chee-hin said, (to the messenger) Be kind to me: let me refuse. Should he again thus call me, I shall (by that time) be near the river Mün.

COMMENT.

Mun-chee-hin was a disciple of *Koong-chee's*, whose paternal name was *Mun*, his proper name *Suin*, and his literary name *Chee-hin*. *Pee* was a district in *Qui-see's* province. *Mun*, a place near the river to the south of *Chhi*, and the north of *Loo*, (according to some, the name of the river itself.) *Mün-chee-hin* did not wish to serve *Qui-see*:* he said therefore, to the man who signified to him the appointment: “Be so good as to excuse me to him. If he send to ask me again, I shall be gone into the *Chhi* country.”

* This *Qui-see* was an evil man, the prime minister of *Loo*. He governed in a most tyrannical manner.

SECTION VIII.

- 22 而 gnee¹⁵ 之 chee¹ 8 向 chee² 1 伯 Pak
 23 有 yaou¹⁶ 命 mung³ 9 牖 yaou¹ 2 牛 gnou
 24 斯 see¹⁷ 矣 ee² 10 執 chup³ 3 有 yaou¹
 25 疾 chut¹⁸ 夫 hoo¹ 11 其 khee¹ 4 疾 chut⁴
 26 也 ya² 19 斯 see¹ 12 手 sou¹ 5 子 Chee²
 27 斯 sec¹ 20 人 yun¹ 13 曰 ewt⁴ 6 問 mun³
 28 人 yun¹ 21 也 ya² 14 亡 meng⁷ 7 之 chee¹

³³ 疾 chut³¹ ³⁴ 有 yaou¹²⁹ ³⁵ 也 ya²

³⁶ 也 ya¹ ³² 斯 see¹ ³⁰ 而 gneec¹

¹ ² ³ ⁴ Pak-gnou was sick. Chee enquired respecting him, and, from the window taking hold of his hand, said, “He is a dead man inevitably ! Alas ! that this man should have such a sickness ! That this man indeed should have such a disease !”

COMMENT.

Pak-gnou was a disciple of Koong-chee’s. His paternal name was Gnin ; his proper name Kung, and his literary name Pak-gnou. This man at that time labored under a dreadful eruption : (probably a kind of leprosy.) “The window,” here means the south window. It was the custom for the sick to sit or lie at the window on the north side, in order to leave the south side for the great

men who came to visit them. The sage saw that this disciple moved to the north side, in order that he might take the seat of honor on the south side; for *Pak-gaou* wished to manifest toward his master the respect due to great men. *Koong-chee* did not however judge this proper, and therefore did not enter the house, but took his hand from the window, and thus exclaimed by way of pity: "For this man to have such an extraordinary disease as he now has; this must be the appointment of heaven; it does not arise from any fault of his;" referring to the disease with which he was afflicted, and which the sage plainly saw was mortal.

REMARKS ON THE CHARACTERS.

9. *Yau*, a window. The key is *phlin*, a half or piece, which is the character on the left.

10. *Chup*, to receive, to lay hold of. The key is *ta*, the earth; the upper character on the left: the lower character on the left is *yeng*, a goat, and that on the right is *yin*, round.

SECTION IX.

- 19 其 在 khee¹³ choy¹ 7 - - yut¹ 1 - - - Clee²
- 20 憂 隨 yaou¹⁴ lou² 8 簣 tan⁴ 2 曰 ewt⁴
- 21 回 巷 Hooi¹⁵ hong¹ 9 食 chee³ 3 賢 hin⁵
- 22 也 人 ya² 16 yun¹ 10 - - yut¹ 4 哉 choy¹
- 23 不 不 瓢 put⁴ 17 put¹ 11 peu² 5 回 Hooi
- 24 改 堪 飲 khoy¹⁸ khum⁵ 12 yuhm¹ 6 也 ya²

28 回 Hooi 27 賢 bin¹ 25 其 khée¹

30 也 ya² 28 言 choy¹ 26 樂 lok⁴

1 2 3 4 5
Chee says, A wise and good man was Hooi :
 a truce of bamboo was his dish ; a cocoa-nut his
 6 7 8 9 10 11
cup ; and his dwelling was a miserable shed.
 12 13 14 15
Men could not sustain the sight of his wretched-
 16 17 18 19 20
ness ; but Hooi did not change his serenity of
 21 22 23 24 25
mind. A wise and good man was Hooi.

COMMENT.

The poverty of *Gnan-chee*, or *Hooi*, was such that he had only a piece of bamboo for his dish, and the shell of a cocoa-nut for a cup ; and his dwelling was a most wretched shed. These things however did not in the least disturb his happiness of mind. The sage therefore thus expressed the admiration in which he held his virtue.

REMARKS ON THE CHARACTERS.

8. *Tan*, a vessel made of a bamboo, and used by the poor to hold rice. The key is *chok*, a bamboo, the character placed above ; that below is *tan*, paper.

11. *Peu*, a vessel made of a cocoa-nut, and used by the peasants to hold water ; also the shell of a fish. The key is *qua*, a melon, &c., which is the character on the right.

14. *Lou*, wretched, miserable. The key is *feu*, a mound of earth, which is the character placed on the left ; that on the right is *lou*, a side or corner.

15. *Hong*, a disportioned house ; a wretched shed. The key is *kec*, self, which is the character beneath. Some however suppose the key to be *kun*, a napkin.

18. *Khum*, to bear, or suffer ; also to sustain a burden. The key is *tov*, the earth, the character on the left ; that on the right is *sum*, much, deeply, heavily, &c.

SECTION X.

- 22 而 ^{gnce¹ 15} 曰 ^{ewt⁴ 8} 之 ^{chce¹ 1} 冉 ^{Nim}
- 23 廢 ^{fwcc³ 16} 力 ^{luk⁴ 9} 道 ^{tou³ 2} 求 ^{khou}
- 24 今 ^{kum¹ 17} 不 ^{put⁴ 10} 力 ^{luk⁴ 5} 曰 ^{ewt⁴}
- 25 女 ^{necc³ 18} 足 ^{chlok⁴ 11} 不 ^{put⁴ 4} 非 ^{feet}
- 26 畫 ^{wal⁴ 9} 者 ^{chea² 12} 足 ^{chuk⁴ 5} 元 ^{put⁴}
- 20 中 ^{choong¹ 13} 也 ^{ya² 6} 說 ^{ewt⁴}
- 21 道 ^{tou³ 14} —— ^{Chee² 7} —— ^{Chee²}

Nim-khou says, I do ¹ not dislike Chee's way ;
 but my strength is not sufficient ¹⁰ to walk therein.
 Chee replied, Strength ¹¹ not sufficient ! You are
 in the path of virtue, and do you leave it ? You
 now feign ²⁰ (inability.) ²¹
²² ²³ ²⁴ ²⁵ ²⁶

COMMENT.

A man's strength is insufficient, when he possesses a real desire to go forward, and has not ability ; but when a man possesses ability and has no desire, this is termed *wuk*, painted or feigned.

Chea-see says, that *Nim-khou* heard the sage praising the immoveable steadiness of *Hooi*, and spoke thus, intimating that he himself felt pleasure in walking in the way pointed out by the sage, but that his strength was unequal to the task of persevering therein. But this was all pretence ; for had he pursued virtue with all diligence, how could his strength have been unequal thereto ? The sage, therefore, being displeased, told him that he really possessed ability to persevere, but was destitute of the desire.

SECTION XI.

13) 小 子 曰 子 sen³ chee² ewt⁴ Chee²

14) 人 儒 女 謂 yun¹⁰ ee³ nec³ wy⁴

15) 儒 無 爲 子 ee³ moo⁴ wy³ Chee²

16) 爲 君 夏 wy³ quun¹ ha

Choo, conversing with Chee-ha, says, "Thine
be the knowledge and views of the honorable
man; not those of the low man."

COMMENT.

Chung-chee says, "The honorable man studies for the sake of

enriching his mind ; the low man, to gain the applause of men. *Chea-see* says, The honorable and the low man are completely opposite. Virtue is the object of the former ; profit of the latter : by views of this nature is he governed, and for these will he act contrary to reason and conscience. *Chee-ha* was a lover of learning : although he had gained much, he sought to extend his ideas still deeper and farther : and, as he might still have a degree of ignorance remaining, the sage in this manner encouraged him to press forward in pursuit of knowledge.

REMARKS, &c.

10. *Eu*, knowledge, wisdom, &c. *Eu yun* denotes an educated man, a man of knowledge and information. The key is *yun*, a man, the character on the left; that on the right is *seu*, to look for ; to doubt.

SECTION XII.

- 22 行 hung¹⁵ 曰 ewt⁴ 8 曰 ewt⁴ 1 子 Chee²
 23 不 put⁴ 10 有 yaou⁹ 女 nee³ 2 游 yaou
 24 由 yaou¹⁷ 滯 Tham¹⁰ 得 tuk⁴ 3 爲 wy³
 25 徑 kung¹⁸³ 臺¹¹ thy¹¹ 人 yun¹ 4 武 Moo²
 26 非 fee⁴ 19 滅 mit¹² 焉 int¹ 5 城 sun¹
 27 公 koong¹² 明 mung¹³ 爾 gnee³ 6 宰 choy
 28 事 see³ 21 者 chea¹⁴ 乎 hoo¹ 7 子 Chee²

85 室 sut⁴ 33 僂 In 31 至 chee³ 29 未 mee³

86 也 ya² 34 之 chee¹ 32 於 cu¹ 30 曹 syong³

1 2 3 6 4 5
 Chec-yaou was mandarine of Moo-sung:
 7 8 9 10 11
 Chhee says (to him) Hast thou any (good) man? He
 15 16 17 18 19 20
 says, I have Tham-thoy-mit-mung, who, in his
 22 23 24 25 26
 walk, practises nothing mean and low: without
 27 28 29 30 31
 important business, he never approaches the house
 34 35
 of In.*

COMMENT.

Chec-yaou was the ruler of *Moo-sung*, a lower district of the *Loo* country. The sage arriving there, asked him whether he had any wise and good man within his district. He answered him as above. *Tham-thoi* was the paternal name, and *Mit-mung* the proper name,

* Viz. this mandarine *Chee-yaou*.

of the man mentioned in the text. He avoided every thing mean and low : he acted with strict uprightness, and discovered nothing of duplicity ; this was evident by his whole conduct. Without important business, he would not even see the mandarine of the country, that he might preserve himself from evil, and not lay himself under any temptation to flatter the vices of men.

REMARKS, &c.

25. *Kung*, a little or inferior path ; a bye-way : also any thing mean or low. The key is *cheok*, motion, which is the character on the left ; that on the right is *kung*, a spring of water.

SECTION XIII.

- 22 馬 ma² 15 其 khce¹ 8 夷 pun¹ 1 一 = Chec¹
 不 put¹ 16 馬 ma² 9 而 gnce¹ 2 曰 cwt¹
 進 chun³ 17 曰 cwt¹ 10 殿 tin³ 3 五 = Mung
 也 ya² 18 非 fec¹ 11 將 cheong¹ 4 之 chce¹
 敢 kum³ 12 入 yup⁴ 5 反 fwan²
 後 hou³ 13 門 moon¹ 6 八 put¹
 也 ya² 14 策 chuk⁴ 7 伐 fwat³

Chee says, Mung-chee-fwan was not a boaster. His troop flying, he placed himself in the rear (to repel the pursuing enemy): yet when entering the gate (of the city), he, beating his horse, said, It was not my management which placed me in the rear; my horse did not move forward.

COMMENT.

Mung-chee-fwan was a mandarine of *Loo*; his proper name was *Chuk*. When his troop was defeated, he, remaining in the rear, repelled the pursuing enemy. But when on his return to *Loo* he was applauded for this deed, he, beating his horse, replied, "This was owing to no merit of mine: my horse would not advance, and this threw me into the rear." The sage here commends his great modesty, as his ability was universally allowed. This circumstance happened in the eleventh year of *Oi-koong's** government, in a war between the countries of *Loo* and *Chhi*.

* This is the *Oi-koong* mentioned page 121.

REMARKS ON THE CHARACTERS.

7. *Fwat*, to strike a bell ; also to boast. The key is *yun*, a man, which is the character on the left ; that on the right is *kwo*, a lance or spear.

8. *Pun*, to run, to flee. The key is *tay*, great, which is the character above.

10. *Tin*, a palace or royal pavilion ; also the rear of the army. The key is *seü*, a staff, or the handle of a spear ; which is the character on the right.

13. *Chuk*, formerly used to denote regulation ; a whip ; to beat or whip forward a horse. The key is *chok*, a bamboo ; which is the character placed above : that below is *chook*, to gird, to bind firmly.

SECTION XIV.

19 今 kum¹³ 之 chie¹ 7 之 chec¹ 1 二 Chec^{*}

20 之 chee¹⁴ 美 mee³ s 佞 nung³ 2 曰 cwt⁴

21 世 sy 15 難 nan¹ 9 而 gnce¹ s 不 put^{*}

22 矢 ee² 16 乎 hoc¹ 10 有 yaou¹ 4 有 yaou¹

17 免 min² 11 宋 Soong⁵ 5 祝 Chok^{*}

18 於 eū¹ 12 朝 cheu¹ 6 魚 tho³

Chiee says, Not having the eloquence of Chok-tho with Soong-cheu's beauty, it is difficult to

¹⁷ preserve yourself from ¹⁸ (the displeasure of the
¹⁹ present age. ²⁰

COMMENT.

Chok-tho, a mandarine of the *Wye* country, was a man of great eloquence. *Suong-chen* was the son of *Suong-koong*, and a person remarkable for beauty. The sage lamented the depravity of the age, which set a far greater value on elocution, than on real probity; and had a far greater relish for beauty of appearance, than for virtue and rectitude of conduct.

SECTION XV.

- | | | | |
|-------------------------------------|-----------------------|-----------------------|---------------------|
| ¹³ 道 tou ³ 9 | 何 ho ¹ 5 | 出 chut ⁴ 1 | 子 Chee ² |
| ¹⁴ 也 ya ² 10 | 莫 mok ⁴ 6 | 不 put ⁴ 2 | 曰 ewt ⁴ |
| ¹¹ 由 yaou ¹ 7 | 由 yaou ¹ 3 | 誰 soi ² | |
| ¹² 斯 see 8 | 戶 hoo 4 | 能 nung ³ | |

Chee says, Who is able to go out without passing the door? Why then not walk in this, the path of virtue?

COMMENT.

The sage says, So obviously necessary is the door of a house, that a man is unable to come out without passing through it. Why then will not men esteem it equally necessary to their happiness to walk in the path of virtue? He felt displeased, and pitied the folly and weakness of men.

Hoong-sec says, A man knows that in going out the right way from a house, he must use the door; and yet he does not consider that in order to walk aright, he must chuse the path of virtue! This path is not far distant from him; but man removes himself to a distance from the path of virtue.

SECTION XVI.

- 16 彪 pun¹ 11 則 chuk⁴ 6 則 chuk⁴ 1 子 Chee²
- 17 然 in 12 史 sce² 7 野 yea² 2 曰 ewt⁴
- 18 後 hau 13 文 mun³ 8 文 mun³ 3 質 chut⁴
- 19 君 quun¹ 14 質 chut⁴ 9 勝 sung³ 4 勝 sung³
- 20 子 chee² 15 彪 pun¹ 10 質 chut² 5 文 mun

Chiee says, In your appearance, to fall below decency, would be, to resemble a savage rustic; to exceed decency therein, would be, to resemble

a ¹² fop : let your appearance be decent and moderate, ¹⁶ then you will resemble the honorable man. ¹⁷ ¹⁸ ¹⁹ ²⁰

COMME NR.

"Resemble a savage rustic," that is, be despicable and ridiculous. See, properly means a man employed as a writer by the mandarine, and thence a fop, as these are generally remarkable for foppery, dressing themselves in a variety of different colors. The sage says, He who applies to learning, should avoid excess of all kinds, and rectify whatever is amiss in his conduct, till he arrive at complete virtue.

REMARKS ON THE CHARACTERS.

3. *Chut*, neat, good, proper, natural, beautiful. The key is *pi*, a pearl, which is the character below.

4. *Sung*, excessive ; excess. The key is *luk*, strength.

7, *Yea*, the outside of a town ; the country ; also a rustic, or a savage. The key is *lee* a village, the character on the left.

15. *Pun*, moderate, neat ; the key is *sam*, the feathers or down which clothes a bird ; which is the character on the right.

SECTION XVII.

13 而 gree¹ 9 之 chie¹ 5 生 sung¹ 1 子 Chee²

14 免 min³ 10 生 sung¹ 6 也 ya² 2 同 ewt⁴

11 也 ya² 7 直 chuk⁶ 3 人 yun⁴

12 幸 hung³ 8 同 mong² 4 之 chee¹

¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹²
Chee says, A man's life (i. e. existence) is properly connected with virtue.* The life of the evil man is preserved by mere good fortune.

* This clause may also be rendered "A man's disposition is by nature virtuous."

COMMENT.

Chung-chee says, A good and virtuous disposition is termed *chuk*. *Mong*, here, means a disposition corrupt and depraved. If a person of this description lives, it is not because he has a right to life; but because through mere accident he escapes deserved punishment. The sage by this sentence intends to instruct men, that virtue is so properly the state for which man was designed, that no man has a right to life any longer than he obeys its dictates.

SECTION XVIII.

- 16 樂 lok⁴ 11 好 hou³ 6 不 put⁴ 1 子 chee²
- 17 之 chee¹² 之 chee¹ 7 如 gnee³ 9 曰 cwt⁴
- 18 者 chea¹³ 者 chea² 8 好 hou³ 3 知 chee³
- 14 不 put⁴ 9 之 chee¹ 4 之 chee²
- 15 如 gnee³ 10 者 chea⁵ 8 者 chea²

Chee says, (relative to virtue,) knowledge is far different from approbation; and approbation is widely different from enjoyment.

COMMENT.

Wun see says, Knowledge means, the knowledge of the right way: “approbation,” a person’s approving without pursuing it; but “enjoying it” implies the possession of virtue, and the enjoyment of its various fruits.

Cheong-kung-hoo says, the sage here borrows a simile from different food: knowledge, denotes a knowledge of what ought to be eaten; approbation, a liking to it; but delight or enjoyment, arises from a man’s filling himself therewith. A man may know the nature of food without liking it; he may also approve it, and yet not enjoy the delight arising from feeding thereon. Thus is it with virtue.

SECTION XIX.

- 19 語 gnûe³ 13 人 yun¹ 7 可 kho² 1 = = Chee'
- 20 上 syong² 14 以 ee² 8 以 ee² 2 曰 cwt⁴
- 21 也 ya² 15 下 ha 9 語 gnûe³ 3 中 choong
- 16 不 put⁴ 10 上 syong² 4 人 yun¹
- 17 可 kho² 11 也 ya² 5 以 ee²
- 18 以 ee² 12 中 choong² 6 = syong

Chee says, If a man of moderate capacity accustom himself to superior exertion, you can con-

verse with him as with one of superior ability; but
if the man of moderate capacity accustom him-
self to an inferior degree of diligence, you cannot
converse with him of superior things.

COMMENT.

Conversing, here means, conversing by way of instruction. The sage says, that in instructing men you ought to distinguish between those of superior acquisitions and those of inferior, in order to converse with them aright, that your words may find easy access to the mind, and not introduce confusion, instead of conveying instruction. He further inculcates, that a moderate capacity, if diligently improved, may raise a man to a superior degree of knowledge; but that on the contrary, if a man neglect to improve the capacity which he has received from nature, he will inevitably sink into desppicable ignorance.

SECTION XX.

- 22 仁 遠 民 犇
yun¹⁵ cun⁸ mun¹ Fwan
- 23 曰 之 之 遲
ewt¹ chee⁹ chee² chee
- 24 仁 可 義 問
yun¹⁷ kho⁹ gnee³ mun¹
- 25 者 謂 敬 知
chea¹⁹ wy¹¹ kung⁴ chee¹
- 26 先 知 鬼 子
sm¹⁹ chee¹² qui⁵ Chee²
- 27 雜 矣 神 曰
nan²⁰ ee² sun⁶ ewt⁴
- 28 而 問 而 務
gnec²¹ mun³ gnec⁷ mco

33 仁 ¹ yun 可 ² kho 後 ³ hou

34 矣 ⁴ ee 謂 ⁵ wy 獲 ⁶ wak

Fwan-chee enquired respecting knowledge.

Chee says, To be thoroughly attentive to the welfare of the people, to venerate the deities, and remain at a due distance from them, may be termed knowledge. He enquired respecting complete virtue. Chee replied, Complete virtue, is at first difficult, and afterward easy of attainment: such is the nature of complete virtue.

COMMENT.

Mun, denotes the people, or men in general. To be diligent in instructing the people, and in leading them into the paths of virtue;

to venerate the deity, and to be far distant from superstitious anxiety respecting future events, which indeed cannot be known, are the proper and natural effects of real knowledge. It is also of the nature of virtue to be at first difficult, and after due perseverance, to be found easy of attainment. In those things *Fwan-chee* was somewhat deficient; which made the sage instruct him thus in their true nature.

REMARKS, &c.

30. *Wak*, to receive, to attain success. The key is *khuen*, a dog; which is the character on the left.

SECTION XXI.

19 樂 lok⁴ 13 動 toong⁷ 仁 yun¹ 1 子 Chee²

20 仁 yun¹ 14 仁 yun¹ 8 者 chea² 2 曰 ewt⁴.

21 者 chea² 15 者 chea² 9 樂 guau³ 3 知 chee¹

22 壽 sou⁵ 16 靜 chung¹⁰ 山 san⁴ 4 者 chea²

71 知 chee¹¹ 知 chee¹ 5 樂 guau³

18 者 chea² 12 者 chea² 6 水 soi⁵

Ch'ee says, Knowledge produces pleasure
clear as water; complete virtue, happiness

10 11 13
 solid as a mountain ; knowledge pervades all
 things ; virtue is tranquil and happy ; knowledge
 14 16 17
 18 20 22
 is delight ; virtue is long life.

COMMENT.

Gnaou,* here, means calm pleasure or delight ; knowledge clearly comprehends the nature of things, embracing them without difficulty ; it is therefore calm, and clear as water. *Yun*, or complete virtue, feels enjoyment in the exercise of itself ; and the happiness arising from it is firm and solid as a mountain. The man who possesses knowledge, penetrates all things without difficulty, and hence enjoys perpetual delight : the man who possesses complete virtue, practises probity, goodness, gentleness, prudence, and fidelity ; and these lead to contentment, health, and long life.

REMARKS ON THE CHARACTERS.

16. *Chung*, meek, retired, happy, fixed, tranquil. The key is *chung*, white, clear ; which is the character on the left : that on the right is *chang*, dispute, strife.

22. *Sou*, a long time ; the time of life ; also long life, the sense which the commentators give it in this connexion. The key is *sze*, a learned man.

* This character *lak*, which in certain other places is read *gnok*, is in this connection read *gwanou*.

SECTION XXII.

13 於 eû¹ 9 魯 Loo 5 變 phin³ 1 子 Chee²

14 道 tou³ 10 —— yut⁴ 6 云 chhee⁵ 2 曰 cwt⁴

11 變 phin³ 7 於 eû¹ 5 齊 Chhi

12 至 chee³ 8 魯 Loo 4 一 yut⁴

Chee says, Chhi, by one change, may arrive at the state of Loo: Loo, at another step, may arrive at primitive rectitude.

In the time of *Koong-chee*, the manners of the *Chhi* country were greatly depraved ; profit was the predominant object with all : cruelty and oppression prevailed in a great degree. The people of *Loo*, on the contrary, were thoroughly instructed in propriety of conduct ; they were also sincere and good ; and had made a considerable approach towards the excellent way marked out by the first emperors. When men depart from propriety and rectitude, they cannot avoid ruin. “The way” here mentioned, is the way laid down by the first emperors (who are venerated as sages.) The philosopher points out the respective state of these two countries ; and says, that the return of one to primitive rectitude of manners, is difficult ; and that of the other, comparatively easy.

REMARKS, &c.

γ. *Tien*, to change, generally for the better ; a change, a step, an alteration. The key is *guie*, a word, which is the character placed in the mid-t.

SECTION XXIII.

7 該 choy¹ 4 不 put⁴ 1 子 Chee³

8 觚 koo¹ 5 觚 koo¹ 2 曰 ewt⁴

9 該 choy¹ 6 觚 koo¹ 觚 koo¹

1 2 3
Chee says, A cornered vessel without its cor-
4 5 6 7 8
ners, how is it a cornered vessel ! how is it indeed
9
a cornered vessel !

COMMENT.

Koo, is a vessel which has corners : *put koo*, denotes one de-
prived of its corners, either by frequent use, or by accident. Some
say, the sage, here, meant a vessel used for wine ; some, that the

word denotes one made of wood ; but all say, it denotes one with corners. The sage says, When in process of time such a vessel has lost its distinguishing characteristic, how can it be termed any longer the same thing ?

Chung-chee says, When any thing has lost its peculiar characteristic, it is no longer the same thing : thus a country, when it has lost its virtue, becomes worthless : a prince, when he has lost his princely qualities, is a prince no longer : a minister, when he has lost his ability to serve, is a minister only in name.

Fwan-see says, A man without virtue, is no longer a man : a country without order and rule, is no longer a country.

REMARKS, &c.

3. *Koo*, a vessel used for wine, containing, according to some, three *sung*, (or about three pints;) according to others, not more than one.

SECTION XXIV.

19	子	Chie ¹³	仁	* yun ¹	雖	soi ¹	1	子	Choy
20	曰	ewt ¹	焉	in	告	kou ³	2	我	gno
21	何	ho ¹	其	khee ¹	之	chee ¹	3	問	mun ³
22	爲	wyc ²	從	choong ²	曰	ewt ⁴	4	曰	ewt ⁴
	其	khee ¹⁷	之	chee ¹¹	井	cheang ²	5	仁	yin ¹
24	然	in ¹	也	ya ²	有	yaou ¹	6	者	chea ²

* This character is a mistake ; it should be the character which denotes a man. Although this error is, universally acknowledged, the Chinese still continue to print the sentence with the mistake, refusing to alter it from the high veneration which they have for Confucius, and contenting themselves with noticing the mistake in the comment.

40 同 mong³⁵ 可 kho²²⁰ 也 ya²²⁵ 也 ya²

41 也 ya²³⁶ 欺 hee²³¹ 不 put⁴²⁶ 君 quan¹

也 ya²³⁷ 可 kho²²⁷ 子 chee²

不 put⁴³³ 陷 hem³²³ 可 kho²

可 kho²³⁴ 也 ya²²⁹ 近 sy³

Choy-gno enquiring said, If a man bring intelligence to one possessing complete virtue, saying, "A man is fallen into a well," would he descend into it (to save him)? Chee says, Why should he do this? The honorable man might send a proper person; he would not plunge himself into needless

danger. He might put himself to some inconvenience,³⁵ (but) he would not madly endanger his own life.³⁶

COMMENT.

Choong, here, denotes a person's leaping into a well, in order to save one fallen in by accident. *Choy-gno*'s attachment to virtue was not very thorough, and he deprecated the danger attending the full exercise of virtue. *Sy* means, to employ a proper person to go and assist a man in these circumstances, and *ham*, the danger which would attend a person's throwing himself into the well. *Hee* in this connexion denotes a person's going out of his common way, and *mong*, that opposition to reason which would appear in a man's throwing himself into the well, under the idea of delivering another fallen into it; for by this step he might endanger his own life, without being able at last to save the man. Indeed this is a clear dictate of reason, and intelligible to all, that a man, while he wishes to assist another, should by no means foolishly endanger his own safety.

REMARKS ON THE CHARACTERS.

11. *Cheang* or *ching*, formerly used to denote a rice-field of a particular form: also a market-place: also a well or pit, the sense in which it is here used. The key is *gneec*, two.

29. *Sy*, to go; also to send or employ another. The key is *cheok*, motion, which is the character on the left.

36. *Hee*, to act against reason, or contrary to a person's general course. The key is *hin*, to owe, &c., the character on the right.

SECTION XXV.

16 弗 futt⁴ 11 以 ee² 6 學 hok⁴ 1 子 Chee²

17 半 poon⁷ 12 禮 ly² 7 於 euh¹ 2 曰 ewt⁴

18 矣 ee 13 亦 yek⁴ 8 文 mun⁵ 3 君 quan¹

19 夫 hoo¹ 14 可 kho² 9 約 yok⁴ 4 子 chee²

15 以 ee² 10 之 chee¹ 5 博 phok³

Chee says, The honorable man thoroughly applies to learning,* and equally regards propriety of conduct: nor is he able to pass the boundaries † thereof.

COMMENT.

The honorable man when applying to learning, desires to become thoroughly acquainted therewith; he therefore suffers nothing to go without examination. He regards propriety of conduct also as of high importance, and in all he does, has a view thereto. Indeed he is unable to act in any way contrary to virtue.

Chung-chee says, A learned man who regards not the dictates of virtue and propriety, will at length sink into shame and contempt. Those who are truly learned, also regard propriety of conduct; and walk according to the established rules: nor are they capable of opposing propriety, virtue, and reason.

* Another commentator explains this character (*mui*) as referring to the six *gni*, among which are included music, archery, and horsemanship. See Section VI. in the next chapter.

† *Poon*, (char. 17) means literally, the boundary of a field.

SECTION XXVI.

- 19 獻 im³ 13 曰 ewt⁴ 7 不 put⁴ 1 子 Chee²
 之 chie¹ 14 予 ee¹ 8 說 ewt⁴ 2 見 kin³
- 1 天 tien¹ 15 所 so² 9 夫 Hoo 3 南 Nam
- 20 獻 im³ 16 否 fow² 10 子 chee² 4 子 chee
- 之 chie¹ 17 者 chea² 11 夭 chee² 5 二 = Chee
- 18 天 tien¹ 12 之 chee¹ 6 路 loo

1 2 3 4 5 6 7 8
 Chee saw Nam-chee. Chee-loo was not pleased : Hoo-chee* therefore solemnly swore, saying,
 9 10 11 12
 If I have done that which is evil, may heaven re-
 13 14 15 16 17
 ject me ! may heaven cast me off !

COMMENT.

Nam-chee was the wife of *Lung-koong*, a mandarine of the *Wye* country, and a woman of lewd conduct. The sage arriving in this country, she wished to see him ; but he refused to visit her : at length on her repeated invitations, he permitted her to see him, as the custom of that country would not permit him, in his situation, to refuse this any longer with decency.

Chee-loo knew of the sage's seeing this lewd woman, and being ashamed, felt much displeased. The sage's virtue however was great ; and his integrity, unimpeachable ; there was no danger in his visiting an evil person. He said (in his own defence) "It was incumbent on me to comply with the dictates of propriety. Whether this woman was evil or not, what was that to me ? and how is *Chee-loo* capable of diving into my purpose in visiting her?" The sage however, to remove suspicion, solemnly uttered this impreca-

* Confucius ; which name was formed by prefixing his paternal name *K'ong* to this name.

tion, “ If, for a wicked purpose, I visited this woman ; if I have been guilty of evil in this affair, may heaven forsake me.” And for the sake of removing every doubt from the mind of *Chee-loo*, he repeated the imprecation twice.

REMARKS ON THE CHARACTERS.

11. *Chee*, to point out, or to point upward ; an arrow ; also to swear. It is an elementary character, the class of which contains 55 characters.

16. *Fou*, strictly means, to act contrary to one’s professions ; to act contrary to right. The key is *ku*, a mouth, which is placed underneath *put*, not.

19. *Im* is a character which has a considerable latitude of meaning ; to repeat ; to be obedient ; to fil’, are given as the meaning of it in three different authors ; from the latter idea seems to arise that of loathing, rejecting, casting off, destroying : and this saying of Confucius is quoted in the dictionary, in support of the meaning given in the text. The key is *ku*, a covein, which is the character placed above ; that on the right is *khaen*, a dog, and that in the middle is *maw*, a hat, &c.

SECTION XXVII.

13 民 mun 9 其 khée¹ 5 之 chée¹ 1 — — Chee²

14 鮮 sin³ 10 至 chee³ 6 爲 wy³ 2 曰 ewt⁴

15 久 kou 11 矣 ee² 7 德 uuk⁴ 3 中 choong¹

16 矣 ee² 12 乎 hoo¹ 8 也 ya² 4 庸 yoong¹

¹ ² ³ ⁴
 Chee says, In the middle, the exact point,
 consists rectitude: to arrive at this is the great
 object: among men, few long remain here.

COMMENT.

Choong here denotes, the absence both of excess and deficiency. The sage in this sentence deplores the state of his countrymen, say-

ing, Among them, all act contrary to that which is right : they either err by exceeding the bounds of their duty, or else fail of coming up thereto. Yet in the middle point alone, is rectitude found : it neither allows of excess nor defect. But how few are to be found who continue long at this point !

REMARKS, &c.

4 *Yoong*, to use aright ; to keep to the exact point of rectitude ; ability ; labour. Sometimes used to denote an interrogation. The key is *im*, a roof, which is the character above.

SECTION XXVIII.

22 何 ho¹ 15 如 gnee³ 8 於 cu¹ 1 = Chee²

23 事 sec³ 16 可 kho² 9 民 mun¹ 2 貢 koong

24 於 cu¹ 17 謂 wy³ 10 而 gnee¹ 3 曰 cwt⁴

25 仁 yun¹ 18 仁 yun¹ 11 能 nung³ 4 如 gnee

26 必 pit¹ 19 乎 hoo¹ 12 濟 chhi³ 5 有 yaou¹

27 也 ya² 20 = Chee² 13 衆 choong⁶ 6 博 phok³

28 聖 sung² 21 曰 cwt⁴ 14 何 ho¹ 7 施 sec²

35 諸 ³cheu₃₃ 猶 ¹yaou₃₁舜 ²⁹Sun₂₉ 乎 ¹hoo¹

34 痘 ²pung₃₂ 其 ¹khee₃₀堯 ¹Gneu

Chiee-koong says, Were I in a high degree
 beneficent to the people, and able to secure the
 good of all, what would this be ? could it be term-
 ed complete virtue ? Chiee replies, Why should
 this amount merely to virtue ? This would in-

* "Gneu and Sun :" Two ancient emperors who are held in the highest reverence by the Chinese. They are mentioned before, in page 23. Gneu is said to have adopted Sun in preference to his own children, on account of his eminent virtues.

deed constitute a sage. The anxious care of the emperors ²⁸ *Gneu** and ³⁰ *Sun* was only equal to this. ³¹

COMMENT.

Phok sec, in this connection, denotes great and liberal beneficence : *pung*, (sickness,) denotes the earnest desire of the mind after that which it finds difficult to accomplish. *Chee-koong* had a strong desire after perfect virtue, but knew not clearly wherein it consisted. He therefore asked the sage, saying, To be universally compassionate and liberal, and to embrace the good of all as the object of pursuit, what may this be termed ? May it be termed complete virtue ? *Chee* replied, Why should this be merely termed virtue ? This would constitute the perfection of a sage, and render a man worthy of the imperial seat. Although the emperors *Gneu* and *Sun* made this the object of their most anxious desires, they were scarcely able fully to realize their wish. To act thus indeed is labor ; this is a prodigious advance in virtue.

REMARKS ON THE CHARACTERS.

12. *Chhi*, properly denotes water springing from a rock or a fountain ; hence extensive goodness ; also to heal, to do good. It has also a variety of other mean-

ings. The key is *soi*, water, which is the character on the left. That on the right is *chhi*, religious worship, or, sometimes, religious fasting.

34. *Pung* or *pyang*, sickness; anxiety, trouble of mind; labor. The key is *im*, a roof, the character above; that below is *pung*, a term used in astronomy.

SENTENCE 2d.

13 而 gnee¹ 9 人 yun¹ 5 欲 yok⁴ 1 夫 Hoo

14 逕 tat⁴ 10 已 kee 6 立 lup⁴ 2 仁 yun¹

15 人 yun¹ 11 欲 yok⁴ 7 而 gnee¹ 3 着 chea²

12 立 tat⁴ 8 立 lup⁴ 4 已 kee

The man who possesses complete virtue,
wishes to fix his own mind therein, and also to
fix the minds of others : he wishes to be wise
himself, and would fain render others equally
wise.

COMMENT.

The heart of a man who possesses perfect virtue is here described, and the signs given by which it may be known. He who has attained to this, wishes his own mind to become fixed and settled in virtue, and wishes others to possess this happiness in an equal degree; he wishes to attain wisdom himself, but he also wishes others to equal him in wisdom. Should his endeavors to instruct and influence others, however, fail of their effect, he himself still perseveres in the paths of virtue and wisdom.

SENTENCE 3d.

10 也 ya² 仁 yun¹ 譬 phree³ 能 Nung³
 已 ee¹ 之 chee¹ 可 kho² 近 kun³
 方 fong² 謂 wy³ 取 chee²

If you are able to practise the more obvious
 duties,—to seek the good of others equally with
 your own, this may be termed a principal part of
 complete virtue.

COMMENT.

Chee phee, here, denotes a man's seeking the good of another equally with his own. This sentence relates to the idea which *Chee-koong* had expressed in Sentence 1st. The sage says, Universal beneficence is a thing high and distant ; stir up your mind to do that which is within your power : that which you know, that which you seek for yourself, impart also to others ; this is a grand part of complete virtue. The sage urged men to this that he might draw them off from mean selfishness, and fix their minds on those things which are obviously the dictates of conscience and reason.

BOOK IV.



CHAPTER I.

SECTION I.

13 於 ^{ee³} 好 ⁹ hou³ 六 ⁵ put⁴ 子 ¹ Chee²

14 手 ^{gno¹} 作 ¹⁰ koo 作 ^{chok⁴} 曰 ² cwt⁴

15 言 ^{Lou} 翻 ¹¹ chip⁴ 信 ⁷ sun² 述 ³ sut⁴

16 彭 ^{phang⁹} 比 ¹² pec 而 ⁸ gnce¹ 而 ⁴ gnee¹

1 2 3
Chee says, I revise and correct; I do
not compose. I credit and highly venerate the
6 7 8 9

¹⁰ancient sages. The great exemplar to me is
¹⁵¹⁶Lou-phang.*

COMMENT.

Chok means, to compose an original work. For this, says *Koong-chee*, none possessed ability equal to the ancient sages ; and to correct and arrange, is the extent of the ability of those who may come after. “The ancient sages” i. e. the first emperors, who composed the six *kung*, or classics. The sage says, “I highly venerate the ancients, who alone are worthy of being esteemed originals ; my work is only to revise and arrange their labors. But is it myself alone who have been thus employed ? That most excellent man *Lou-phang* was employed in the same manner. I admire his labors, and propose him to myself, as my great exemplar.” Such was the humility of the sage.

It is evident from the *Tay-ly*, that *Lou-phang* also revered the ancients, admired their wisdom, and constantly availed himself of

* The paternal name of *Lou-phang* was *Chhin*, and his proper name *Khun*. He lived from the reign of the emperor *Chin-yok* to that of the emperor *In*, and is said by the Chinese commentator to have attained a very great age. From a child he was fond of retirement, and applied himself to the cultivation of virtue. He was once mandarin, but after some time he resigned the office, and confined himself to the instruction of people of all ranks in the knowledge of virtue.

their labors. *Koong-chee* corrected the *See* and the *Seu*, revised the *Ly*, and also the *Gnok*; illustrated the *Chou-uk*, and compiled the *Chun-chou* from records and traditions relative to the ancient emperors. Thus he scarcely composed any thing of his own; and therefore ingenuously confessed, that only the ancient emperors and sages were worthy of being esteemed originals; and that he received his ideas from them. Although this was the effect of the sage's humility, he seemed unconscious of any thing of this nature. However, though these former sages composed the works alluded to, *Koong-chee's* labor in revising, correcting, and arranging them, was in reality greater than theirs, and gave him a just title to a place among them.

REMARKS ON THE CHARACTERS.

3. *Sut*, to imitate, to follow, to correct, to complete, &c. The key is *cheok*, motion, which is the character on the left.

11. *Chip*, to convey away in secret; to observe secretly; privately: light, shallow. The key is *cut*, a hole, which is the character above.

SECTION II.

16 有⁼ yaou¹ 誨¹ hooi⁶ 之⁶ chee¹ 二 Chiee

17 於 eû¹ 12 人 yün¹ 7 燕 yün⁴ 2 曰 ewt⁴

18 索 gno³ 13 元 put⁴ 8 而 gnee¹ 2 默 muk⁴

19 卷 choy¹⁴ 倦 khin⁹ 不 put⁴ 而 gnee¹

何厭識

Ch'ee says, To sit in silence and recal past
ideas; to study and feel no satiety; to instruct
men without weariness; how have I this ability
within me?

COMMENT.

The sage says, "How have I strength and ability for these arduous employments. I possess no fitness for any of them. I am not a sage : I have not arrived at the knowledge which they possessed ; I am myself only a student in their school." Thus modestly did the sage think respecting himself : and such was his unfeigned humility.

REMARKS ON THE CHARACTERS.

3. *Muk*, silent, quiet, tranquil, profound. The key is *huk*, dark, black, which is the character on the left ; that on the left is *khin* or *khuon*, a dog.

5. *Chee* or *sak* : this character has three different names when used in as many different senses ; when it denotes knowledge, it is termed *sak* ; when remembrance, it is pronounced *chee* ; and when it denotes appearance, *see*. The key is *gnin*, a word, which is the character on the left.

14. *Khin*, weariness, excessive labor, fatigue ; hence discouragement, and cessation. The key is *yun*, a man, the character on the left.

SECTION III.

- 19 能 nung³ 六 put⁴ 7 學 hok⁴ 1 = Chee²
- 20 改 khoy³ 14 能 nung³ 8 之 chee¹ 2 曰 cwt¹
- 21 是 sce¹ 15 徒 say⁹ 不 put⁴ 3 德 tuk⁴
- 22 吾 pong³ 16 不 pat⁴ 10 講 kong⁴ 4 之 chee¹
- 23 憂 yaou¹⁷ 善 sin³ 11 聞 umn³ 5 六 put⁴
- 24 也 ya² 18 不 put⁴ 12 義 gneec³ 6 修 ou

Ch'ee says, Virtue ceases to preserve its possessor from evil ;* he who applies to learning, converses not (thereon) ; he who hears the instructions of virtue, seems unable to advance in knowledge ; and the wicked appear unable to change their course ! These things overwhelm me with sorrow !

COMMENT.

The sage had long persevered in his affectionate and laborious attempts to instruct men in the knowledge of their duty ; and at length laments the almost complete failure of his endeavors.

Wun-see says, The nature of virtue is, to reform the man, and render him perfect. It becomes him who studies, to propose his doubts, and converse on the subjects which he is studying ; thus his ideas become clear. He who is instructed in virtue, ought to advance in the knowledge and practice of it ; and it becomes the vicious, on being admonished, to reform their course. These effects however the sage did not observe as following his instructions ; which furnished him with perpetual occasion for grief.

*Viz. from vice.

REMARKS ON THE CHARACTERS.

6. *Sou*, to preserve from evil or corruption The key is *yun*, a man, which is the character on the left.

15. *Siy*, to remove from one place to another ; to advance, to improve. The key is *cheok*, motion, which is the character on the left.

SECTION IV.

10 天 eu 7 如 gnee³ 4 居 koo³ 1 子 chee²

11 如 gnee³ 8 也 ya² 5 申 sun 2 之 chee¹

12 也 ya² 9 天 eu 6 申 sun 5 燕 in

Chée, in his intervals³ of leisure,⁴) how happy did he feel in mind!⁶) What serene delight appeared in his countenance¹⁰)

COMMENT.

In kee denotes the time in which the mind is unbent from business. *Che-a-see* says, that the phrase *sun sun* refers to his inward happiness, and *eu eu*, to the cheerfulness and pleasure which appeared in his countenance.

Chung-chee says, The disciple whose words these are, admiring the ease, the cheerful serenity which, at these seasons, appeared in the sage, felt that the phrase *Sun sun* did not fully express his idea of it, and therefore added, *Eu eu*, how pleasant! how delightful! The men of the present age, when free from business, are either idle or employed in mischief, or else they are morose and angry; in the latter state they enjoy nothing of the happiness of the sage; nor do they enjoy it when idle or employed in mischief. Only such as the sage, are capable of enjoying tranquillity and happiness in their seasons of relaxation.

REMARKS ON THE CHARACTERS.

3. *In*, pleasure, rest, ease, leisure. The key is *fo*, fire, the character beneath.

5. *Sun*, to make straight, or, to free from care; pleasant, clear, bright, happy. The key is *tien*, a field.

9. *Eu* pleasure. *Eu eu* is an adverbial phrase, denoting pleasure, enjoyment, &c. The key is *tay*, great.

SECTION V.

13 夢 mong³ 矣 ee² 吾 oong³ 子 Chee²
 14 見 kin³ 吾 oong³ 哀 soi² 曰 ewt⁴
 15 周 Chou¹ 不 put⁴ 也 ya² 暮 sum³
 16 公 koong¹² 復 fook⁴ 久 kou⁴ 矣 ee²

Chee says, Alas ! I bemoan my old age ! For
 a long time I have not realized Chou-koong
 in my nightly visions.

COMMENT.

Koong-chee, in the beginning of his course, steadily fixed his mind on imitating the ancient sage *Chou-koong*; hence, he was so full of the idea of this sage, that he seemed to converse with him in his nightly visions. When he arrived at old age he found himself unable to be as active as formerly: he could no more recall those fervid ideas which filled his mind when younger, nor was he able any longer to realize this sage in his visions as he formerly seemed to do: hence he thus laments.

Chung-chee says, that *Koong-chee*, while in the vigour of his age, constantly fixed his mind on *Chou-koong* as his great exemplar; but he was now unable to act as he had formerly done, although his desires were the same. His love to virtue was indeed equal at both periods; but his faculties were now enfeebled with old age.

REMARKS ON THE CHARACTERS.

6. *Soi*, to be void of strength and vigour; old, withered; old age. The key is *ten*, empty, which is the character above.

13. *Moung*. Those ideas which rise in a person's mind when in a deep sleep are termed *moung*: a dream, a vision. The key is *chuk*, the evening, which is the character beneath.

SECTION VI.

道 tou³ 志 chee¹ 子 Chce²

於 eū¹ 曰 cwt¹

Chee says, Firmly fix your mind in the path
of virtue.

COMMENT.

The path of virtue, means that path in which a man ought to walk daily in order to frame his conduct aright. This being once ascertained, the mind should be so firmly fixed therein, as neither to turn aside to any other course, nor even to waver therein.

SENTENCE 3d.

³德 ¹tuk⁴ ²於 ¹cù⁴ ³據 ¹Kœ

Constantly advance in virtuous habits.

COMMENT.

Tuk, here, denotes those habits which are gradually formed by persevering in a course of virtuous conduct. The path of rectitude being ascertained and chosen, be careful that you so persevere therein, that your beginning and end may be the same; or rather, that you daily make new advances.

SENTENCE 3d.

³仁 ¹yun⁴ ²於 ¹cù⁴ ³依 ¹Eœ

Acquaint yourself with perfect virtue.

C e c e 2

COMMENT.

Yun, or perfect virtue, is that state in which every evil desire is entirely subdued, and the rectitude of the heart become complete. Strive to attain this state, and stop not in your course, even for a moment : endeavour to obtain that degree of perfection in virtue that no obstacle shall obstruct you in your progress ; nor cause you to swerve in the least from the course prescribed by heaven.

SENTENCE 1th.

3 羲 ¹ gai¹ 2 於 ² ou¹ 1 游 ⁵ Yau

Be attentive to outward accomplishments.

COMMENT.

Gni includes the knowledge of polite behaviour, music, archery, horsemanship, letters, and the science of numbers ; all these ac-

cord with reason, and are of daily use. Morning and evening, examine your proficiency in all these precepts, that you may attain to perfection, and be qualified for every employment; your heart being fortified against every allurement to evil. The three former of these precepts which relate to the forming of the mind to virtue can by no means be neglected; nor ought the last to be disregarded, which relates to exterior accomplishments.

REMARKS ON THE CHARACTERS.

SENtENCE 2. char. 1. *Kee*, to examine; to preserve, to improve; the key is *tu*, the hand, which is the character on the left; that on the right is *hee*, a kind of grass.

SENtENCE 3. char. 1. *Ere*, to imbibe thoroughly; to associate with. Sometimes to preserve, or to persevere in a course. The key is *ym*, a man, which is the character on the left.

SECTION VII.

13 諭	hooi	9 吾	cong ³	5 束	chok	1	—	—	Chee-
11 焉	in ¹	10 未	moo ³	6 僚	sou	2	曰	cwt ¹	
11 嘗	syong ²	7 以	ee ³	3	自	chee ³			
12 無	moo ³	8 上	syong ²	4	行	hung ⁵			

Chée says. If a man come himself, bringing a
 present to his master, I will by no means refuse
 to instruct him.

COMMENT.

Sou, here, means preserved meat, (generally bacon;) and *chok*, a particular quantity, (ten *thin.**.) It was formerly the custom for a person to make a present of this nature to his teacher, on his first application to him. Every man who possesses life and rationality needs instruction; and the sage was ready to assist all men: he was never unwilling to lead any one to the knowledge of virtue. However, if a man would not come of himself to seek instruction, the sage would not go to him in order to teach him; but if any man came to him in the accustomed manner for this purpose, he would by no means refuse to take him under his care as a disciple.

* A *thin*, as far as I have been able to obtain an idea of it, is a quantity of about two pounds.

SECTION VIII.

- 21 則 chuk⁴ 13 隅 gnee³ 7 不 pat⁴ 1 子 chee⁴
- 20 不 put⁴ 14 不 put⁴ 18 悔 fwee³ 2 回 ewt⁴
- 21 復 fook⁴ 15 以 ee² 9 不 put⁴ 3 不 put⁴
- 22 也 ya² 16 三 sam² 10 發 fwat⁴ 4 憤 fun⁵
- 17 隅 gnee³ 11 窮 keu⁵ 5 不 pat⁴
- 18 反 fwan³ 12 啓 yut⁴ 6 啓 khi

Chee says, To those who do not strive to learn,
I do not unfold my ideas; those who open not
their minds, I do not labor to instruct. When
I describe one corner, if the pupil comprehend
not the other three, I do not repeat my instruc-
tions.

COMMENT.

The sage admonishing those who might come to him for instruction, says to them, "If a person have no desire to seek knowledge, to him I unfold nothing of my doctrine: if any one refuse to open his mind to me, I labor no more to instruct him. Relative to a thing which has four sides or corners, when I explain one, the attentive pupil is able to comprehend the other three: but should he not, I do not perpetually repeat my instructions: for of what value would this be to one who is too inattentive to comprehend them?" The sage alludes to what he had been declar-

ing in a preceding sentence respecting his unwearied endeavors to instruct men; and gives this intimation to his disciples, that he might stir them up to exert all their powers in order to comprehend the instructions which they might receive.

REMARKS ON THE CHARACTERS.

4. *Funn*, perplexed, displeased; one who seeks to understand, but is yet unable. The key is *sum*, the heart, the character on the left.

6. *Khi*, to open; to distinguish; to instruct. The key is *hau*, a mouth, which is the character placed beneath.

8. *Fee*, a person who is unable to speak, though he be willing. The key is *sum*, the heart, the character on the left; that on the right is *fe*, not.

13. *Gneu*, a corner, a side. The key is *fou*, a limit or boundary; which is the character on the left.

SECTION IX.

10 嵩 syong¹ 7 之 chee¹ 4 衷 yaou² 1 = Chee

11 飽 paou² 8 側 chuk⁴ 5 哀 song¹ 2 食 suk³

12 也 ya² 9 未 mce³ 6 者 chea² 3 於 eü¹

When eating, (one day) Chee, through his vicinity to a mourning neighbour, was unable even to finish his meal.

COMMENT.

One day the sage, while eating, heard a neighbour lamenting the death of a friend; the grief he felt on this occasion, took away all relish from his food, and rendered him quite unable to proceed in his repast.

SENTENCE 2d.

7 不 put¹ 5 哭 hock⁴ 3 見 see³ 1 一 =Chee²

8 歌 ko¹ 6 要 chuk⁴ 4 曰 yut⁴ 2 於 eū¹

Chee during the whole of that day wept: he
could not recite poetry.

COMMENT.

During the whole day he could not forget his grief: hence he was unable to sing, or recite verse, in his usual manner. *Che-see* says, Those who love learning, may from these two sentences perceive the excellent disposition of the sage: and, observing his tenderness and compassion, learn themselves a lesson of virtue.

REMARKS ON THE CHARACTERS IN SECTION IX.

SENTECE 1. char. 8. *Chuk*, near, any thing oblique, or on one side. The key is *yun*, a man, the character on the left.

SENTECE 2. char. 5. *Hook*, to weep with a loud voice; the key is *hou*, a mouth, two of which are placed above *khin*, a dog.

SECTION X.

16 與 ee¹ 之 chee¹ 用 yoong¹ 子 Chee²

17 爾 gnee² 則 chuk⁴ 之 chee¹ 謂 wy³

18 有 yaou¹ 藏 chong¹ 則 chuk⁴ 顏 Gnan

19 是 see³ 惟 wy¹ 行 hung¹ 淵 in

20 夫 hoo¹ 我 gnoo³ 舍 seah³ 曰 ewt⁴

Chee, conversing with Gnan-in, says, When
employed (by the ruler,) then let us go forth; if

neglected, then let us remain content at home:
only myself and thee, however, have this disposition.

COMMENT.

The sage, conversing with *Guan-in*, says, "The honorable man's going forth to engage in public business is not suspended on his own will, but on the ruler's calling him forth. If he call us to engage in affairs, let us go forth, whatever desire we may have for retirement; but if he call us not, let us remain at home, suppressing every ambitious desire. This view of things however is to be found only in thee and me."

Wun see says, Engaging in public affairs, or remaining in retirement, appeared equally indifferent to the sage. Whether employed by his sovereign or not, he felt happy in the allotment of providence. *Guan-in* closely imitated the sage; he was therefore equally capable of acting in this rational and unambitious manner.

REMARKS ON THE CHARACTERS.



10. *Seah*, to reject, to be rejected, or left unemployed. The key is *sit*, the tongue; above which is placed *jun*, a man.

13. *Cheng*, to preserve, or lay up, to remain concealed; a man's staying at home. The key is *chou*, grass, the character placed above.

SECTION XI.

10 與 ee² 7 軍 qhun¹ 4 子 Chee 1 子 Chee

8 則 chuk¹ 5 行 hung¹ 2 路 loo

9 誰 soi¹ 6 三 sam¹ 3 同 ewt⁴

Chee-loo says, When Chee leads forth three
divisions of soldiers, then who will be with him?

COMMENT.

This division of soldiers, termed *qian*,* is said to consist of 12,500 men. Three of these would therefore form an army of 37,500. *Chee-loo* perceived in what manner the sage had just commended *Gnan-in* alone; and, having a high opinion of his own ability, he said, "When our Master goes forth with an army, it is then that he will find my assistance necessary."

SENTENCE 2d.

10 惨死虎 ^{hooi⁷} _{see²} ⁴ ^{hoo⁹} 1 = Chee
 者而馮曰 ^{chea²} _{gnee⁵} ^{hoong⁹} _{ewt⁴}
 吾無河暴 ^{oong¹} _{moo¹} ^{ho¹} _{pou³}

* The key is *chou*, grass, which is the character placed above.

25 成^{sung}²¹ 懼^{kee³}¹⁷ 也^{ya²}¹⁸ 一^一 必^{put⁴}

26 者^{chea²²} 好^{hou³}¹⁸ 臨^{lum¹}¹⁴ 禁^{ee}

27 也^{ya²}²³ 謀^{mou¹⁹} 事^{sec³}¹⁵ 也^{ya²}

24 而^{gnec¹}²⁰ 而^{gnec¹}¹⁶ 必^{pit⁴}

Chee says, One who would rashly engage a tiger, or walk on a river, though (in danger of) perishing, would not repent of his rashness. I go not forth with such; I want those who in time of business would be cautious: good counsel brings things to perfection.

COMMENT.

"Would engage a tyger," that is, without a weapon. To cross a river, here denotes crossing it without a ship or a boat, i. e. by walking over! The sage says, To find a man who possesses strength is no great matter; the great difficulty lies in finding a man who can use his strength wisely. The man who would engage a tyger without a weapon, or attempt to cross a river without a boat, would persevere in his rashness though he were to perish. The sage intended, by this observation, to correct *Chee-loo's* vain idea of strength, and teach him, that in war something else was necessary; namely, wise counsel, without which nothing could be successfully managed. Of this, however, *Chee-loo* seemed completely ignorant.

Che-a-see says, The sage, in a former sentence intimates, that, with regard to active life or retirement, a person ought to have no will of his own: that he ought not to seek the former through ambition, nor prefer the latter through indolence; and that a man who is governed by his own will, would rush forward into active life without being called thereto, and would not remain in retirement though unemployed by the ruler. *Gnan-in* alone, however, fully entered into this idea. *Chee-loo*, though not completely the slave of his own

desires, had much in him of self-will and self confidence ; which appeared in his question. The sage therefore pointed out to him his deficiency, and taught him, that without good counsel, nothing could be perfected ; without caution, no enterprize succeed ; and that, if this were the case in affairs of small moment, how much more in leading forth an army !

REMARKS ON THE CHARACTERS.

3. *Pou*, strong, sudden ; oblique, contrary to reason ; quick, rash, precipitate. To engage or strike any beast is termed *pou*. The key is *yut*, a day ; which is the character above ; the lower character is *hoeng*, fear, &c.

4. *Hoo*, a strong beast ; a tyger. The key is *l'oo* or *phoo*, the ancient character for a tyger ; which is that placed above.

5. *Piung*, to advance, to pass over ; to seek a person. The key is *ma*, a horse, which is the character on the right ; that on the left is *sei*, water.

23. *Mou*, to examine, to take counsel : counsel. The key is *gnin*, a word.

SECTION XII.

- 19 可 kho² 13 白 oong³ 7 也 ya² 1 子 Chee²
- 20 求 khou¹ 14 亦 yek⁴ 8 雖 soi 2 曰 ewt⁴
- 21 從 choong¹ 15 爲 wyc³ 9 執 chup⁴ 3 富 hoo³
- 22 吾 oong³ 16 之 chee¹⁰ piu¹ 4 而 gnee¹
- 23 所 so² 17 如 gnee³ 11 之 chee¹ 5 可 kho²
- 24 好 hou³ 18 不 put⁴ 12 士 see³ 6 求 khows

1 2 5 3 6 8 (9 10 11
 Chee says, Could riches be invariably ob-
 tained by seeking, although an employment were
 low, I myself would engage therein. But as they
 cannot be obtained by seeking, follow that which
 12) 13 15 16 17 19 21 23
 I esteem worthy of pursuit.

COMMENT.

Chup pin chee-see, (literally, a groom), denotes any low employ-
 ment. The sage, addressing those who seek riches, says, If riches
 were invariably to be obtained by seeking, I myself would not es-
 teem the lowest employment worthy of being rejected; but riches are
 the mere gift of heaven; and, without anxiously seeking them, you
 will obtain a sufficiency. Then, follow my example, and remain
 happy in the cultivation of virtue and reason. Why degrade your-
 selves by stooping to mean and unworthy pursuits?

REMARKS ON THE CHARACTERS.

9. *Chup*, to keep constantly in mind; to take care of, to preserve; to make: also a cage; confinement. The key is *thoo*, the earth, which is the character placed above on the left.

10. *Pin*, a horse-whip; also to beat or chastise a horse, i.e. to guide him. The key is *kuk*, leather; which is the character above.

SECTION XII.

7 疾 chhut⁴ 5 齊 chbi¹ 3 所 so² 1 子 Chee³

6 戰 chin² 4 慎 sung² 2 之 chee¹

Chee was particularly cautious respecting the worship of the deity, war, and sickness.

COMMENT.

Chee constantly manifested a prudent solicitude respecting three objects: Before worshipping the deity, he constantly paid particular attention to the preparation of his mind; in his approaches to him, he carefully observed whether his mind was really engaged or not; and hence, whether his worship was acceptable. He felt exceedingly cautious respecting war, because it involved the life and death of many, and the preservation or destruction of his country. Relative to his own health also he exercised a prudent care, examining whether his body was well or sickly; in a state of preservation, or exposed to danger. In all these things the sage was unable to divest himself of care.

SECTION XIII.

- 19 於 ^{eu¹} 13 不 ^{put⁴} 7 月 ^{gnut⁴} 1 子 ^{Chee²}
 斯 ^{sec²} 14 圖 ^{thoo³} 8 不 ^{put⁴} 2 在 ^{choy³}
- 21 也 ^{ya²} 15 爲 ^{wy¹} 9 知 ^{chee²} 3 齊 ^{Chhi}
- 16 樂 ^{gnok⁴} 10 肉 ^{yck⁴} 4 聞 ^{mun³}
- 17 之 ^{chee¹} 11 味 ^{mce³} 5 音 ^{Seu} 口
- 18 至 ^{chee³} 12 同 ^{cwt⁴} 6 二 ^{sam³}

1 2 3 4 5 6
 Chee was in the Chhi country for three
 months, hearing* Sun's music; and knew not the
 taste of his meat. He said “I had no idea of
 7 8 9 10 11 12 13
 14 15 16 17 18 19 20
 music arriving at this degree of perfection.”

COMMENT.

The sage, in his travels for the instruction of his countrymen, at length arrived in the *Chhi* country, where he heard the music which the emperor *Sun* had instituted; and was so affected by it, that for three months he did not discern the taste of his food; his mind was so completely engrossed by the music, that he could think of no other object. At length, unable to withhold his approbation, he thus burst out in admiration of its excellence, “I had not an idea that *Sun* had brought music to this degree of perfection.” It was only such men as the sage however, who were capable of entering in this manner into the nature of music.

* A commentator says “learning *Sun's* music.” This is the music which he so extols on a former occasion, preferring it to that of *Moo*. See p. 203.

SECTION XIV.

16 間 mun³ 11 貢 koong 6 爲 wy³ 1  Nim

17^m 之 chee¹ 12 曰 ewt⁴ 7 衛 Wye 2 有 yaou¹

13 諳 nek⁴ 8 君 quun¹ 3 曰 ewt⁴

14 呂 loong³ 9 孚 heo¹ 4  Hoo

15 將 cheong¹  5  chce²

Nim-yaou (one day) says, Does Hoo-chee approve of the present ruler of Wye? Chee-koong replied, Humph;* I must enquire.

* Or, I am not certain.

COMMENT.

Wye, here, means to approve or assist. The *quun* or ruler, (which here denotes the sovereign ruler) was *Koong-chup*. *Lung-koong** the former ruler, had discarded his son *Qhuay-khooi*; on which account, after *Lu-zi-koong*'s death, the people of the *Wye* country fixed *Qhuay-khooi*'s son, *Chee-chup*, in the government. After this the people of the *Chia* country received *Qhuay-Lhooi*, with whom his son *Chee-chup* was now at variance, although the people, supposing that *Qhuay-khooi* had sinned against his father, had judged it right to commit the government to himself. At this time *Koong-chee* was in the *Wye* country. *Nim-yau* doubting how the sage stood affected in the business, asked this question.

REMARKS ON THE CHARACTERS.

6. *Wye*, generally answers to the neuter verbs to be, but here the commentators say it means to approve, and hence to assist.

13. *Nuk* is an expression of doubt or uncertainty, nearly answering to *humpf*. The key is *guin*, a word which is the character on the left. That on the right is *yok*, it, though, &c.

* This *Lung-hoeng* was the husband of *Nem-ee*, the bad woman on account of visiting whom the sage appealed to heaven to attest his innocence. See Sect. xvi. in the preceding chapter.

SENTENCE 2d.

- 9 曰 ^{cwt¹} 賢 ¹³ 7 何 ^{lo¹} 1 入 ⁴ Yep
 求 ²⁰ 人 ^{khou³ 11} 人 ^{yun¹ 8} 人 ^{yun¹ 2} 曰 ^{cwt⁴}
 仁 ²¹ 也 ^{yun¹ 15} 也 ^{ya²} 9 也 ^{ya²} 8 伯 ^{Pak}
 而 ²² 曰 ^{gnce¹ 16} 曰 ^{cwt⁴ 10} 曰 ^{cwt⁴ 4} 夷 ^{ee}
 得 ²³ 怨 ^{tuk⁴ 17} 古 ^{in 11} 古 ^{koo 5} 叔 ^{Sook}
 仁 ²⁴ 爲 ^{yun¹ 13} 爲 ^{hoo¹ 12} 之 ^{chee¹ 6} 齊 ^{chhi}

84 也 ya² 81 二 chce²⁸ 出 chut²⁵ 又 yaou

82 不 put¹ 29 曰 cwt⁴ 26 何 ho¹

83 爲 wy³ 30 大 Hoo²⁷ 忿 in

Entering, he says, What kind of men were Pak-ee⁴ and Sook-chhi⁵? The sage replies, They were excellent men of the former age. (Chee-koong then)¹³ said, Were they discontented? The sage replied, They sought and attained complete virtue;¹⁹ how then could they be discontented?²⁴ (Chee-koong then)²⁶ said, They sought and attained complete virtue;²⁵ how then could they be discontented?²⁸ (Chee-koong then)²³ said, They sought and attained complete virtue;²⁹ how then could they be discontented?

ed? Going out, ²⁸ Chee-koong said, ²⁹ ³⁰ ³¹ Hoo-chee does
³² ³³ not approve of this ruler's conduct.

COMMENT.

Pak-ee and *Sook-chhi* were the sons of *Koo-chook*, the ruler of *Loo*. The father, when near death, appointed *Sook-chhi* to the government. After the father's decease, *Sook-chhi* delivered up the government to his elder brother *Pak-ee*; who, revering his father's will, refused the government, and left the country. *Sook-chhi*, however, still refused the government, and left the country also. Upon this, the people of *Loo* committed the government to the middle brother.

Chee-koong went in to the sage, and asked his opinion respecting the conduct of *Pak-ee* and *Sook-chhi*, that he might thence see what opinion he formed of *Chee-chup*'s conduct in disputing with his father about the government. *Chee* says, They were excellent men, and worthy of being examples to after-ages. *Chee-koong* enquired farther, whether their giving up the country to each other was the effect of virtue, or of discontent? The sage replied, Of these two brothers, one regarded his father's will (which had destined the

government to his brother) and the other, the law of heaven in the right of primogeniture. They both wished to govern themselves by that reason which heaven had implanted within them, and pressed hard after perfect virtue. How could their conduct then be the effect of a discontented mind?"* *Chee-koong* upon this went out and told *Nim-yaou* that the sage commended *Ee* and *Chhi*'s giving up the country to each other, and of course highly disapproved of *Chee-chup*'s quarrelling with his father about the government of the *Wye* country.

**Pak-ee* and *Sook-chhi* are the two brothers whom the sage commends in a former section. See Book III, Chap. 1, Sect. xx1.

SECTION XV.

19 不	put ⁴	13 樂	lok ⁴	7 水	soi ³	1	—	Chee
20 義	gnce ³ ¹⁴	亦	yek ⁴	8 團	kook ⁴	2	曰	ewt ⁴
21 而	gnce ¹ ¹⁵	在	choy ³	9 胸	qhung ³	3	飯	fwan ⁴
22 富	hoe ³ ¹⁶	其	khee ¹	10 而	gnce ¹	4	疏	so ³
23 且	chea ¹⁷	中	choong ¹¹	5 沉	chum ²	5	食	chee
24 貴	qui ³ ¹⁸	矣	ee ²	12 之	chee ¹	6	飲	yum

²⁹ 雲 wun²⁷ 如 ⁸ gnee²⁵ 於 eü

²⁸ 浮 fou²⁶ 我 ³ gno³

Chee says, Coarse rice for food, water to drink, and the bended arm for a pillow;—happiness may be enjoyed even in these. Without virtue, both riches and honour, to me, seem like the passing cloud.

COMMENT.

The sage, nobly disregarding all outward enjoyments, says, "With a little coarse food, with dirty water for my beverage, and my bended arm for a pillow, I can feel quite happy." Such was the mind of the sage; he devoted himself wholly to the cultivation

of heavenly reason, and in the depth of poverty enjoyed serene content. In his view, riches and greatness, separated from virtue, appeared as a vapour, or a passing cloud: as in these there is nothing solid, so in those there appeared nothing capable of affording any real enjoyment.

Chung-chee says, To live on coarse food and bad water, is by no means pleasant; but this, notwithstanding, could not affect the happiness of the sage. Without virtue, riches and honour appeared, in his view, empty as the passing cloud.

REMARKS ON THE CHARACTERS.

3. *Fwan*, rice when dressed. The key is *suk*, to eat; which is the character on the left; that on the right is *fwan*, to turn, &c.

8. *Khook*, crooked, bended. The key is *yut*, a day.

9. *Qwung*, the elbow; the whole arm. The key is *yek*, meat, flesh; which is the character on the left. That on the right is *qwung*, the ancient character for the elbow.

11. *Chum*, to lie down, to sleep; a pillow on which the head is reclined. The key is *mook*, wood, the character on the left; that on the right is *chamm*, to sink, &c.

SECTION XVI.

16 過 kwo⁵ 11 易 Uk 6  min⁴ 1 子 Che²

17 矣 ee² 12 可 kho² 7  oong³ 2 曰 ewt⁴

13 以 ee² 8  *sup³ 3 加 ka⁴

14 無 moo³ 9 以 ee² 4 我 gno⁵

15 大 tay³ 10 學 hok⁴ 5 數 soo⁵

* The commentators state, that *oong sup*, fifty, (ch. 7. 8), crept into the text through the transcriber's ignorance in dividing 卒 *chat*, the true character, (which signifies *the end*), into two parts. They support this by saying, that the sage was now seventy, and could scarcely expect fifty years more to be added to his life.

Chee says, Would heaven add ⁵ fifty to the
account of my years, that I might study the ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ 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SECTION XVII.

10 雅 gna² 7 執 chup⁴ 4 言 gnin¹ 1 — — Chee[—]
 11 言 gnin¹ 8 禮 Ly⁵ 5 詩 See² 2 所 so⁴
 12 也 ya² 9 賈 kay³ 6 誓 Seu³ 3 雅 gna²

Chee c onstantly recommended the See and
 the Seu, and the peculiar observance of the Ly:
 all these he continually recommended.

COMMENT.

The sage in his instructing the people frequently inculcated, that
 the ancients, while they diligently studied the See and the Seu,
 considered the Ly as of peculiar importance. The See* treats of
 the nature and operations of the mind; the Seu treats of the ma-

* The book of classic poetry mentioned in a former section.

nagement of public affairs : but the *Ly* treats of what belongs to behaviour in all the relations of life. The two former have their use, and are important in forming a person's conduct ; he therefore constantly recommended them ; but the precepts of the *Ly* are of peculiar importance, as they enter into the whole of behaviour in every situation of life. Do not, then, says he, study this book in an inattentive manner.

Chung-chee says, The sage constantly taught men, that if they wished to bring their minds thoroughly into the way prescribed by heaven, they must not content themselves with merely hearing instruction ; it was necessary they should silently and constantly meditate thereon till they clearly understood its nature.

REMARKS. &c.

3. *Gw*, right; constantly, frequently, the sense in which it is used here. The key is *ly*, the short feathers of a bird, &c. which is the character on the right ; that on the left is *gnz*, a tooth.

SECTION XVIII.

10 路^{loo} 子^{chee} 孔^{Keong} 葉^{Ip}

11 不^{put⁴} 路^{loo} 子^{chee²} 公^{koon}

12 對^{teei³} 子^{Chee} 於^{eu¹} 問^{muin}

Ip-koong enquired of Chee-loo respecting
Koong-chee. Chee-leo did not answer him.

COMMENT.

Ip-koong was the mandarine of a district in the *Choo* country, but was improperly termed *koong*.* He asked in an improper manner; and *Chee-loo* did not answer him for a double reason; because *Ip-koong* was not sufficiently acquainted with the worth of the sage, and because the full excellency of the sage could not be easily described.

* This term or character is applied only to the highest officers of state.

SENTENCE 2d.

- 22 之 chee¹ 15 樂 lok³ 8 爲 wye³ 1 = Chee²
- 23 將 cheong¹ 16 以 ee¹ 9 人 yun¹ 2 曰 ewt¹
- 24 至 chee² 忽 mong¹⁰ 17 也 ya² 3 女 nee¹
- 25 云 wun¹ 18 憂 yacu¹¹ 發 fvat¹ 4 奚 hi¹
- 26 翁 gnee² 19 不 put⁴ 12 憤 fun² 5 不 put⁴
- 20 知 chee¹³ 忘 mong⁶ 6 曰 ewt¹
- 21 老 laou³ 14 食 suk⁴ 7 其 khce⁴

Chee said, Why didst thou not say, He is indeed, a man who, through his earnestness in seeking knowledge, forgets his food; and in his joy for having found it, loses all sense of his toil;— who (thus occupied) is unconscious that he has almost arrived at old age! Thus thou couldst have answered.

COMMENT.

The sage heard respecting this, and conversing with *Chee-loo*, said, To *Ip-koong's* question why didst thou not answer, *Koong-chee* is a man who, when unable to fathom the reason of a thing, seeks it with such earnest desire, that he forgets he has eaten; and on discovering it, feels such delight as causes him to forget all his labor and toil; that in these pursuits he has been occupied in so intense a manner, as not to be aware that old age has nearly approached him. Why didst thou not answer *Ip-koong*, that I am the man, respecting whom this can be said?

SECTION XIX.

16 者 chea² 11 也 koo² 6 而 gnce¹ 1 子 Chee²

17 也 ya² 12 敏 mun² 7 知 chee¹ 2 曰 ewt⁴

13 以 ee² 8 之 chee¹ 3 我 gno²

14 求 khou² 9 者 chea² 4 非 fwee¹

15 之 chee¹ 10 好 hou³ 5 生 sung¹

Chee says, I was not born with knowledge:

I highly esteemed the ancients, and with diligence
sought (to imbibe their ideas.)

COMMENT.

The sage, in his great modesty, says, “I am not endued by nature with any peculiar gift : I admired the ancients, and endeavoured to imitate them in every possible way ; and by diligently studying them, I have obtained all I possess.” A person who is born with knowledge, seems to imbibe ideas with as much ease as he inhales his breath. He understands the nature of virtue in the clearest manner, and obtains knowledge almost without application.

Wun-see says, *Hoo-chee* was in reality born with the knowledge of a sage. He however constantly said, that he himself closely applied to study, as well as exhorted others to the same line of conduct.

SECTION XX.

神 sun¹ 力 luk⁴ 語 gnee² 子 Chee²
 禿 lün³ 怪 quay³ 不 put³

* *Quay*, (ch. 4) uncommon, wonderful; curious arts, &c. The key is *sun*, the heart; which is the character on the left.

Chee conversed not about curious arts, nor
brutal strength, nor insurrection, nor the deity.

COMMENT.

Quicq. Here, denotes juggling, legerdemain, &c. These were four things about which the sage felt little desire to converse: to converse about juggling and curious arts, tended in his opinion to unfit the mind for the duties of morality: to converse about mere strength of body, and extol idle displays of it, might be detrimental, by causing men to prefer strength to virtue and learning. To converse respecting insubordination and tumults, might tend to destroy good order. And to converse about the deity, although not wrong in itself, might yet cause doubt to arise in the mind; for as his nature and ways are deep and profound, it is not easy to discourse clearly respecting them: It is therefore not a light matter for men to discourse respecting the deity.

Che-a-see says, A wise man discourses with pleasure respecting probity, goodness, urbanity, prudence, and sincerity: he forbears to discourse on juggling and seducing arts: he discourses of virtue rather than strength; of order and peace, rather than tumults and insubordination; and of man, rather than the deity.

SECTION XX.

10	不	put ⁴	13	善	sin ³	7	有	yaou ¹	1	子	Chee ²
20	善	sin ³	14	者	chea ²	3	我	gno ²	2	曰	cwt ¹
21	者	chea ²	15	而	gnec ¹	9	師	sce ¹	3	三	sam ¹
22	而	gnec ¹	16	從	chcong ¹	10	焉	in ¹	4	人	yun ¹
23	改	khoi ²	17	之	chce ¹	11	擇	chak ⁴	5	行	hung ³
24	之	chce ¹	18	其	khce ¹	12	其	khce ¹	6	比	pit ⁴

1 2 3 4 5
 Chee says, Among three men, walking toge-
 ther, were I to chuse my master, I would select
 the virtuous man, and adhere to him; the man
 void of virtue, I would reject..
 6 7 8 9 10
 11 12 13 14 15 16 17
 18 19 20 21 22 23

COMMENT.

The sage, directing a man relative to the choice of a master or teacher, says, If two men were walking, (three including myself,) and one of them were virtuous, the other destitute of virtue, I would adhere to the virtuous man, and reject the other, though both were otherwise equally capable of becoming my instructors.

Wun-see says, Seeing a man eminent in virtue, I would adhere to him in the closest manner; but on discovering a man of a contrary character, I would retire within myself, and be on my guard, even though they were both my instructors.

REMARKS, &c.

11. *Chak*, to select, to chuse. The key is *sen*, the hand; the character on the left.

SECTION XXI.

- 13 何 ^{ho¹} 魁 ^{khooi⁹} 德 ^{tuk⁴} 子 ^{Chee¹}
 其 ^{khee¹⁰} 於 ^{eū⁶} 曰 ^{ewt²}
 如 ^{gnec¹¹} 予 ^{eū⁷} 天 ^{tien³}
 12 三 ^{ee¹²} 桓 ^{Hoon³} 上 ^{sung⁴}

1 2 3 4 5
 Chee says, Heaven hath implanted integrity
 within me : What is Hoon-khooi to me ? (i. e.
 What can he do to me ?)

COMMENT.

Hoon-khooi was a mandarine of the *Syong* country : he was descended from *Hoon-koong*, and was therefore termed *Hoon-see*. The sage had gone into the *Syong* country, and had for some time instructed his pupils under a great tree. *Khooi* being displeased with this, cut the tree down ; upon which the pupils of the sage were greatly afraid. To encourage them he thus expressed his confidence in heaven. *Khooi*, indeed, wished to kill *Koong-chee* ; on hearing of which *Koong-chee* said, “Heaven itself has implanted within me those principles of virtue, this desire to instruct men in their duty. What injury then can *Hoon-khooi* do me, if I am under the favor and protection of heaven ? This man is by no means able to kill me contrary to the permission of heaven.”

SECTION XXII.

- 22 三 gnee³ 15 爾 gnee⁹ 8 築 wye¹ 1 子 Chee²
- 23 三 sam¹ 16 吾 oong⁹ 9 隱 yun² 2 曰 cwt⁴
- 24 子 chee⁹ 17 無 moo³ 10 乎 hoo¹ 3 二 gnee³
- 25 行 chea² 13 行 hung³ 11 吾 oong⁹ 4 三 sam¹
- 26 是 see¹ 19 而 gnee¹ 12 無 moo³ 5 子 chee²
- 27 丘 Mou²⁰ 不 put¹ 15 隱 yun² 6 以 ee²
- 28 也 ya² 21 與 ee³ 14 乎 hoo¹ 7 我 gno²

1 2 3 4
 Chee says to two or three (i. e. some) of his
 5 6 7 8 9 11
 disciples, You imagine me to be reserved ; I am
 12 13 14 15 16 17 18
 by no means reserved. I never act without ac-
 19 20 21 22 23 24 25
 quainting two or three of my disciples. This is
 26 27
 Mou's method.

COMMENT.

The disciples found the sage's doctrine to be abstruse and profound ; they could scarcely comprehend it, which made some of them doubt whether he did not use a degree of reserve in his communications with them. The sage, to convince them of the contrary, says, " Because you, my disciples, cannot fully comprehend my teaching, you think I am on the reserve, and do not fully communicate my ideas to you. But you know not the largeness of my heart : I have no selfish desire to gratify by concealment : I am never reserved. Whether I converse, or meditate in silence, I do nothing without clearly acquainting some of you with my intentions. This is the manner in which *Mou* instructs you. How can you then suppose I am reserved, when you thus behold my very heart ? "

SECTION XXIII.

7 忠 *choong²* 5 文 *mun¹* 3 四 *sec¹* 1 子 *Chee²*
 8 信 *sun²* 6 行 *hung³* 4 教 *kaou³* 2 以 *ce¹*

Chee, constantly instructed men respecting
 the value of these four things: literature, conduct,
 faithfulness, sincerity.

COMMENT:

Four things the sage constantly inculcated on men as of the highest importance; knowledge and literature as the means of enlightening the mind; attention to outward conduct; fidelity of mind, and sincerity in conversation. He taught, that not a thought contrary to these should be indulged; nor a single action appear, which had not the stamp of probity and uprightness.

Chung-chee says, "The sage taught men to apply to learning, to be attentive to their conduct, and to cultivate faithfulness, and sincerity with the greatest care. "Because these latter, says he, are the foundation of all virtue."

SECTION XXIV.

6 者者 chea¹¹ 矣矣 ee² 6 不不 put⁴ 1 子子 Chee²
 7 斯斯 sce¹ 12 得得 tuk⁴ 7 得得 tuk⁴ 2 曰曰 cwt⁴
 8 可可 kho² 13 見見 kin³ 8 而而 gnce¹ 3 聖聖 sung³
 9 実實 ee² 14 見見 quun¹ 9 見見 kin³ 4 人人 yun¹
 15 一 一 chee² 10 之 之 chee¹ 5 吾吾 oong³

Chee says, A sage I am unable to behold;
could I obtain a sight of an honorable man, this
would suffice.¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸

COMMENT.

By a sage is meant, one who can plainly declare the inscrutable ways of the Deity; by an honorable man, the sage means, one who excels in probity and virtue. The sage greatly laments that he was unable to find a sage in his days; and intimates, that he should esteem himself happy if he could find a truly virtuous man, which indeed he found by no means an easy matter.

* The Chinese apply this term, *Sung yun*, to certain wise and virtuous men who lived before the time of Confucius, of whom several were monarchs. They, however, rank Confucius among the number.

SENTENCE

16 者 cheah² 爾 ee² 6 不 put⁴ 1 子 Chee²
 17 斯 see¹ 12 得 tuk¹ 7 得 tuk¹ 2 曰 ewt⁴
 18 可 kho² 13 見 kin² 8 而 gnee¹ 3 善 sin³
 19 矣 ee² 14 有 yaou¹ 9 見 kin² 4 人 yun¹
 15 恒 hung¹ 10 之 chee¹ 5 吾 cong³

1 2 5 6 7 8 9 3
 Chee says, I am unable to see a truly virtuous
 man: could I find one who is sincere (in the pur-
 suit of virtue), this would suffice.

COMMENT.

The two first characters in this sentence, (*Chee ewt*) are by some esteemed an interpolation. *Hung*, here, means a man constant and sincere in the pursuit of virtue; it is opposed to a man who possesses a double mind. The virtuous man, denotes one whose mind is fixed on virtue, and completely opposed to vice.

SENTENCE 31.

16 恒 ^{hung¹} 爲 ^{wyc³} 6 而 ^{gnee¹} 1 亡 ^{Moo⁴}

17 矣 ^{ee²} 12 泰 ^{thay³} 7 爲 ^{wyc³} 2 而 ^{gnec⁴}

18 難 ^{naa¹} 8 盈 ^{ung⁴} 3 爲 ^{wyc³}

14 乎 ^{hoo¹} 9 紺 ^{yok⁴} 4 有 ^{yaou¹}

15 有 ^{yaou¹} 10 而 ^{gnec¹} 5 虛 ^{hee⁴}

Void of virtue, and pretending to possess it ;
empty of goodness, and pretending to be full ;
low in virtuous attainments, and pretending to
have made great advances therein ! Among such,
hard is it to find one possessing sincerity in the
pursuit of virtue.

COMMENT.

All these three classes are empty boasters ; such as will by no means persevere long in the cultivation of virtue. For the men of the present age, says the philosopher, what cure is there ? Completely void of goodness, and yet saying they possess it :— possessing scarcely one sound principle, and yet priding themselves on their perfection, they are mere empty pretenders to virtue. Hard is it among these to find any thing real, any one sincerely pursuing virtue—any one actually making advances therein.

REMARKS ON THE CHARACTERS IN SECTION XXIV.

SENTENCE 2. char. 15. *Hung*, always, a long time; content, sincere. The key is *sun*, the heart; the character on the left.

SENTENCE 3. char. 5. *Hee*, empty. The key is *hoo*, the ancient character for a tyger, which is that placed above.

8. *Ung*, full, complete. The key is *min*, a vessel; the character beneath.

12. *Thay*, great, wide, deep, advanced, happy; to exceed; to prosper; to transgress. The key is *sor*, water, which is the character beneath.

SECTION XXV.

7 put¹ 4 put⁴ 1 子 Chee³

3 射 uk⁴ 5 纏 kong¹ 2 釣 teu³

9 宿 sook⁴ 6 扈 uk⁴ 3 而 gnee¹

¹ Chee would angle for a fish; he would not
⁵ use the net: he would sometimes shoot a bird fly-
⁶ ing; but he would not kill one securely perched.
⁷ ⁸ ⁹

COMMENT.

Kong, here, means a large net used to catch fish. *Hoong-see* says, *Koong-chee* when young was in a state of poverty: and, to nourish his parents, or procure something for sacrifice, he would occasionally angle for a fish, or shoot a bird with the bow; but catching fish in multitudes by a net, or shooting a bird when perched in a state of security, he neither approved, nor would practise. This evinced him to be possessed of the most genuine virtue. His acting thus towards irrational things, sufficiently indicated his future benevolence toward man: his tenderness and compassion toward the brute creation plainly discovered what he would be in his transactions with men.

REMARKS ON THE CHARACTERS.

2. *Tai*, a fish-hook; to use the hook. The key is *kum*, gold, the character on the left; that on the right is *chek*, the hollow of the hand.

5. *Kong*, a net of any kind; also a connexion, of which the Chinese esteem three as the chief; that existing between a sovereign and his minister, a father and a son, a husband and his wife. The key is *sie*, silk.

6. *Uk*, a dart or arrow; also to shoot an arrow, &c. It is an elementary character, under which are classed 23 others.

9. *Soo^t*, stopped, fixed, seated, placed. The key is *im*, a roof; which is the character above; the lower part has on the left, *yue*, a man, and on the right, *pak*, a hundred.

SECTION XXVII.

19 善 sin³ 13 是 sec¹ 7 而 gnec¹ 1 子 Chee³
 者 chea² 14 也 ya² 8 作 chak⁴ 2 曰 cwt⁴
 21 而 gnec¹ 15 多 to¹ 9 之 chee¹ 3 盖 khoy³
 22 從 choong¹ 16 聞 mun³ 10 着 chea² 4 有 yaou¹
 23 之 chee¹ 17 擇 chak⁴ 11 我 gno³ 5 不 put⁴
 24 多 to¹ 18 真 khee¹ 12 無 moo³ 6 知 chee¹

31 次 ³ chee²⁹ 知 ¹ chee²⁷ 識 ⁵ chee²⁵ 見 ³ kin³

32 也 ⁴ ya² 之 ³⁰ chee¹₂₈ 之 ¹ chee¹₂₆ 三 ¹ gnee¹

1 Chee says, Though there be men who without possessing knowledge, blindly proceed to action, I do not act in this manner. I hear much, to select that which is virtuous, and reduce it to practice. I see much, that I may clearly understand the nature of things. This is one step toward knowledge.

COMMENT.

To act without possessing knowledge, denotes a man's blindly proceeding to action, who is quite ignorant of the principles on which he ought to act. Koong-chee says, he never proceeded thus to

act in things of which he was ignorant. He spoke this out of modesty; for it was evident to all around him, that there was nothing which he did not thoroughly understand. A man should never engage in things without first closely examining their nature and tendency. After due examination, he ought to adopt whatever appears worthy of imitation. By carefully observing the good and the evil of things in this manner, though a man should be unable to reach the utmost bound of knowledge, his advances towards it will be by no means contemptible.

SECTION XXVIII.

- | | | | | | | | | |
|----|---|-------------------|---|---------------------|---|-------------------|---|--------------------|
| 10 | 人 | yun ¹ | 二 | chee ² | 與 | ee ³ | 立 | loo ³ |
| 11 | 感 | wak ⁴ | 見 | kin ⁵ | 言 | gnin ⁶ | 鄉 | hyong ⁷ |
| | 門 | moon ⁸ | 童 | thoong ⁹ | 難 | nang ⁹ | | |

With the stubborn and untractable rustic it
is difficult to converse about virtue. Some youths
(of this description) visited the sage. His pupils
doubted (the propriety of his admitting them.)

COMMENT.

The men alluded to in this sentence, had been long accustomed to the practice of evil: it was difficult therefore to convey to them any ideas of a virtuous nature. A number of youths, however, whom the pupils of the sage ranked in this class, wished to visit him, and he invited them to hear his instructions. *Wak*, denotes doubt. The sage's disciples doubted greatly the propriety of his permitting these youths to see him, as their character had hitherto been so notorious for stupidity and a dislike of learning.

SENTENCE 21.

- 22 與 往 與 子
 ee² 15 wong² 8 ee² 1 Chee²
 其 也 其 曰
 khee¹ 16 ya² 9 khee¹ 2 cwt
 退 與 潔 人
 thooi 17 ee² 10 khit¹ 3 yun¹
 也 其 也 潔
 ya² 18 khee¹ 11 ya² 4 khit¹
 唯 進 不 已
 wy¹ 19 chun³ 12 put⁴ 5 kee²
 何 也 保 以
 ho¹ 20 ya² 18 pou² 6 ee²
 甚 六 真 進
 sum² 21 put⁴ 14 khee¹ 7 chun³

Chee ² says, If a man, reforming his ways, ⁴
 come to me, let me esteem him reformed : disre-
 garding his former deeds, ⁸ ⁹ ¹⁰ ¹² let me permit his at-
 tending me. ¹³ Nor let me regard what he may be
 after his departure. ¹⁴ Why such great austerity?

COMMENT.

The sage says, If a man reform his evil conduct, and come to me, I would receive him as a person reformed; nor would I keep in mind the deeds of former days, whether good or evil. I would permit him to come and receive instruction; nor be deterred by the fear of what he may be after his departure: It is sufficient for me, that at the present time his desire is to obtain instruction.

REMARKS ON THE CHARACTERS.

Sentence 1st. char. 1. *Hōo*, together; any thing united together; a tortoise: also, hard, stupid, &c. The key is *gnæe*, two.

6. *Thoong*, a boy under the age of fifteen; also the child of an evil man. The key is *lup*, fixed.

SENTENCE 2. char 4. *Kit*, pure, clear; a person's reforming his ways. The key is *soi*, water.

13. *Pou*, to embrace, to place, to preserve, or keep in mind. The key is *yun*, a man; which is the character on the left.

SECTION XXIX.

13 矢 仁 乎 子
ec² yun¹ hoo¹ chee²
斯 哉 曰
see¹ choy¹ ewt⁴
11 仁 我 仁
yun¹ gno³ yun¹
至 欲 遠
chee² yok⁴ in²

Chee says, How is virtue far distant? I sought virtue, and that virtue I have attained.

COMMENT.

Virtue, rectitude of mind; these are not far distant, nor beyond a man's power of attainment; men dislike virtue and seek it not, on this account alone does it appear far distant. Would they on the contrary seek virtue, it would be easily obtained; it would abide within them. How then can it be said to be distant? *Chung-chee* says, To attain virtue, a man must practise it; let a man really desire it, and he instantly attains thereto: How then is it distant?

SECTION XXX.

18 知¹ chee 9 乎¹ hoo 5 曭¹ Cheu 1 陳¹ Chhun

14 禮¹ ly² 10 孔⁶ Koong⁶ 公² koong² 司¹ See

11 二¹ chee² 7 知¹ chee¹ 3 敗¹ pai

12 曰⁴ cwt⁴ 8 禮² ly² 4 問⁵ mun⁵

See-pai,² a mandarine of Chhum,¹ enquired,
 Does Cheu-koong⁵ understand propriety?⁶ Koong-⁷
 chee¹¹ replied,¹² He is acquainted with propriety.¹³¹⁴

COMMENT.

Chhum is the name of a country. *See-pai* the name of a mandarine of that country. *Cheu-koong* was the ruler of the *Loo* country. He had begun to turn his attention toward the cultivation of propriety and reason, and the people said that he was become quite a proficient therein. This made *See-pai* ask the sage respecting the real state of the case; who answered him in the manner described above.

SENTENCE 2d.

- 22 子而孔
乎子而孔
乎 hoo¹ 15 子 chee¹ 而 gnee¹ 孔 Koong¹
- 23 不進子
唔不進子
唔 quun¹ 16 不 put¹ 進 chun³ 子 chee³
- 24 取黨之退
取黨之退
取 chee² 17 黨 tong² 10 之 chee¹ 3 退 thoip³
- 25 於君曰揖
於君曰揖
於 eu¹ 18 君 quun¹ 11 曰 ewt⁴ 4 揖 yup⁴
- 26 吳子吾从
吳子吾从
吳 Ong¹ 19 子 chee¹² 吾 oong³ 5 从 Moo¹
- 27 焉亦聞馬
焉亦聞馬
焉 wye³ 20 亦 yek⁴ 13 聞 mua⁴ 6 馬 ma¹
- 28 同黨君子期
同黨君子期
同 toong¹ 21 黨 tong² 14 君 quun¹ 7 期 kiao¹

41 知 chee¹ 37 知 chee² 33 孟 Mung²⁹ 姓 sung

42 禮 ly² 38 禮 ly² 34 子 chee² 30 謂 wye¹

孰 sok⁴ 35 君 quin¹ 31 之 chee¹

40 不 pat⁴ 36 而 gnce¹ 32 吳 Ong

Koeng-chee going out, See-pai saluted Moo-ma-khee, and entering said, I have heard that the honorable man does not connive at evil ; the honorable man however does connive at evil : this ruler has taken in marriage from the Ong country, one of his own family, terming the Ong

lady, ³³ Mung-chee. If this ruler understands propriety, ³⁷ who is ignorant of propriety? ³⁹ ⁴⁰ ⁴¹ ⁴² ³⁵

COMMENT.

Moo-ma-klee was a pupil of the sage's: *Moo-ma* was his paternal name. After the sage was gone out, *See-pai*, saluting this disciple, entered the room, and had this conversation with him. A person's excusing or endeavouring to conceal the improper conduct of another, is termed *tang*. (In China) propriety forbids a person's marrying one of the same family name with himself, however remote the relation may be. The family in the *Ong* country, a branch of which *Chen-koong* had married, was descended from the same paternal ancestors with himself. He therefore changed the name of the person whom he married, from *Mung-khee* to *Mung-chee*, that he might conceal the family relation which subsisted between them, and make people believe that this woman was brought from the *Song* country; as there, the appellation *Chee* was used to denote the female branches of a family.

SENTENCE 3d.

16 之 chie¹ 苛 kou⁶ 子 Chee⁷ 巫 Moo⁸

17 知 chie¹ 有 yaou² 曰 cwt⁴ 馬 ma⁵

18 過 kwo³ 丘 Mou³ 期 khee⁴

14 人 yun¹ 也 ya² 以 ee³

15 忿 pit⁴ 幸 hung⁵ 告 kou⁶

Moo-ma-khee, relating this conversation,
 Chee said, Mou is a fortunate man; if he have
 a fault, men will observe it.

COMMENT.

Koong-chee could not conceal this deed of the mandarine of his own country, nor could he say that his marrying one of the same family with himself, was consistent with propriety ; he therefore frankly acknowledged his error in saying, that *Chiu-koong* was acquainted with propriety ; and intimated also, that the man was unfortunate, who had no friend that would venture to remind him of his mistakes.

SECTION XXXI.

- 13 和 wo¹ 9 反 fwan² 5 而 gnee³ 1 二 Chee⁴
- 之 chee¹ 10 之 chee¹ 6 言 sin³ 2 與 ee²
- 而 gnee¹ 7 必 pit⁴ 3 人 yun⁴
- 後 han³ 8 使 see³ 4 歌 ko¹

Chee was with a man who was reciting poetry in a most pleasing manner. He would constrain him to recite it again ; and then he himself responded.

COMMENT.

Fwan means, to recite again. The sage wished this man to repeat the poem again ; because he wished to obtain the sentiment, and catch the pleasing air in which it was recited. Afterwards he repeated it himself, delighted that he had obtained the spirit of the poem, together with its pleasing air. This discovers the sage's kind and amiable disposition ; and shews, that he could condescend to become familiar with any one ; could discern excellence wherever it existed, and would by no means cover merit, though it were of the lowest kind.

SECTION XXXII.

16 之 chce¹ 君 quun² 猶 yaou⁵ 一 二 三 Chee
 17 有 yaou¹ 子 chee² 人 yun¹ 曰 ewt²
 18 得 tuk⁴ 則 chuk⁴ 記 ya³ 文 mun³
 14 吾 oong⁵ 9 駁 koong¹ 4 莫 mok⁴
 15 未 mee⁵ 10 行 hung³ 5 吾 oong³

Chee says, In learning do I not equal other
 men? yet to the ⁹ complete self-government of ¹⁰

¹¹ ¹² ¹⁴ ¹⁷ ¹⁵ ¹⁸
 the honorable man, I have by no means attained.

COMMENT.

By being “equal to other men” the sage means, that if he had not exceeded, he had not fallen short of others. Yet, says he, I have by no means made a due proficiency in virtue; that is, I have made scarcely any advances therein. This discovers the humility of the sage, and sufficiently shews whether a high proficiency in virtue be easy or difficult; whether it can be attained by gentle wishes, or whether it does not rather require the most vigorous efforts. The sage wished by this to urge men forward to greater degrees of exertion in the pursuit of virtue.

REMARKS ON THE CHARACTERS.

6. *Xiou*, the name of a beast: the name given to a dog in some provinces; a way; counsel; equal, as, like. The key is *khin*, a dog, the character on the left.

9. *Koong*, the body, one's self. The key is *sun*, body, which is the character on the left; that on the right is *koong*, a bow.

SECTION XXXIII.

- 謂 ^{wy³} 15 厥 ^{im³} 8 吾 ^{ooong³} 1 子 ^{Chee²}
 22
- 二 誣 ^{wun¹} 16 詢 ^{hooi³} 9 畏 ^{hee²} 2 曰 ^{cwt⁴}
 23
- 爾 ^{guate¹⁷} 人 ^{yun¹} 10 敢 ^{kum²} 3 若 ^{yok⁴}
 24
- 已 ^{ee²} 18 不 ^{put³} 11 柳 ^{gnuk¹} 4 穎 ^{sung³}
 25
- 矣 倦 ^{ee²} 19 眇 ^{khin³} 12 爲 ^{wy³} 5 與 ^{ee²}
 26
- 公 ^{Koong²⁰} 則 ^{chuk¹³} 之 ^{chee¹} 6 仁 ^{yun¹}
 27
- 西 ^{sy} 可 ²¹ 不 ^{kho²} 14 不 ^{put⁴} 7 則 ^{chuk⁴}
 28

38 也 ya² 35 不 put⁴ 32 唯 wy² 29 華 wa

26 能 nung³ 33 弟 ty² 30 曰 ewt⁴

37 學 hok⁴ 34 子 chee² 31 正 chung³

Chiee says, Equal to a sage or one possessing perfect virtue! How can I bear this? That I study with delight (the way of the sages), and instruct men (therein) without weariness, can alone be said. Koong-sy-wa replied, Indeed, this we disciples are unable to attain.

COMMENT.

This is another instance of the sage's modesty. *WY*, here, denotes attention to the way laid down by the ancient sages. The

philosopher says in reply to those who were praising him, True, in striving to imitate the ancient sages, and in urging men to the same course, I feel neither satiety nor weariness : but this is the utmost which can be said of me.

Cheu-see says, At this time the people were loud in praising *Koong-chee*, and said that he equalled the ancient sages, and had attained to perfect virtue. He shewed his dislike of this eulogium, declaring that the utmost which could be said of him was merely, that he unremittingly studied the ideas and manners of the ancient sages, and was unwearied in his endeavors to communicate to men the knowledge of virtue which he thus acquired: and that nothing beyond this ought to be said of him. *Koong-sy-wa* was struck with admiration while he reflected on the profound knowledge and the modesty of the sage, and declared, that he and his fellow disciples could never attain even to this pitch of excellence.

REMARKS, &c.

9. *Hee, how?* an interrogative. It is formed from *tou*, pease, &c. which is the key ; and *san*, a mountain.

SECTION XXXIV.

- 19 曰 ^{ewt⁴} 13 路 ^{loo¹} 7 禱 ^{tou²} 1 子 ^{Chee³}
 20 禱 ^{tou²} 14 對 ^{tool³} 3 子 ^{Chee³} 2 疾 ^{chut⁴}
 21 爾 ^{gnce³} 15 曰 ^{ewt⁴} 9 曰 ^{ewt⁴} 3 痘 ^{pyang⁵}
 22 于 ^{eu²} 15 有 ^{yaou¹} 10 有 ^{yaou¹} 4 子 ^{Chee³}
 23 上 ^{syong⁷} 17 之 ^{chee³} 11 諸 ^{chee³} 5 路 ^{Chee³}
 24 下 ^{ha³} 18 誅 ^{Loi¹²} 12 予 ^{Chee³} 6 請 ^{chung³}

51 痘 ^{トウ}tou²⁸ 曰 ^{エツ}cwt²⁵ 神 ^{ジン}sun¹

52 久 ^クkou²⁹ 丘 ^{クモ}Mou²⁶ 祜 ^{ケイ}kei¹

53 矣 ^{エイ}ee² 之 ^シchee¹₂₇ 子 ^ズClee²

Choo falling sick, was ill for a long time:
 Chee-loo wished him to supplicate* the deities:
 Chee says, Is there any authority for this? He
 replied, There is: The Loi says, “Supplicate
 (the deities) above and beneath; the celestial and
 the terrestrial.” Chee says, Mou has done this
 a long time ago.

* This appears from the commentators, to be a kind of supplication used when a person was sick, in order to avert the anger of the deities to whose displeasure the sickness was imputed.

COMMENT.

Hoo-chee, having been long sick, *Chee-loo* one day urged him to supplicate the gods. The sage forbearing to reprove him plainly for this indelicacy, asked him if it was proper to supplicate the deities in time of sickness. He in return affirmed it was, and quoted a sentence from the *Loi* to prove it. The sage says, "I have done this a long while ago, i. e. I did not wait to be reminded of my duty." The deities above, denote the celestial deities, which are termed *Sun*; and those below, the terrestrial, termed *Kee*. Supplication to the gods should be accompanied with repentance and a change of conduct, that the gods may become propitious, and regard the suppliant; this is the proper way of supplication, of which *Chee-loo* appeared ignorant: without this, however, there can be no genuine supplication. The sage at this time had no evil deeds to forsake; his conduct was one continued course of virtue, and perfectly acceptable to the gods; he therefore says, *Mou* has in this manner supplicated the deities long ago.

REMARKS ON THE CHARACTERS.

6. *Tou*, to supplicate the deity. The key is *see*, a spirit, &c. which is the character placed on the left.

18. *Loi*, properly, a funeral elegy or eulogium; here it denotes a book. The key is *gniu*, a word.

26. *Kee*, a terrestrial deity; also happiness; greatness. The key is *see*, a spirit, which is the character on the left.

SECTION XXXV.

13 孫 sun³ 9 固 koo³ 5 不 put⁴ 1 子 Chee

14 也 ya² 10 與 ee² 6 孫 sun³ 2 曰 ewt⁴

15 寧 nung¹¹ 其 khee¹ 7 儉 kim³ 3 奢 chee³

16 固 koo³ 12 不 put⁴ 8 則 chuk⁴ 4 則 chuk⁴

Chee says, Pride and extravagance are contrary to the order of society;* parsimony may degenerate into sordid misery. (If you will however) go to extremes, chuse that of parsimony.

* The phrase *put sun* is thus explained here, by the commentators.

COMMENT.

The sage correcting the vices of the age, says, Pride and extravagance transgress the bounds of reason ; parsimony withholds what is becoming, and leads to sordid misery : both should be avoided with care. The middle way is the path of virtue ; but if you verge toward on of these extremes, chuse the latter as the least hurtful, for extravagance is an evil of the most injurious nature.

SECTION XXXVI.

- 10 長 ^長_{cheong¹} 蕩 ^蕩_{tong⁴} 子 ^子_{chee¹} 子 ^子_{Chee¹}
- 11 咎 ^疚_{chhuk⁴} 小 ^小_{seu¹} 坦 ^坦_{tan²} 曰 ^曰_{ewt⁴}
- 12 咎 ^疚_{chhuk⁴} 人 ^人_{yun¹} 蕩 ^蕩_{tong³} 君 ^君_{quun¹}

Ch'ee says, The honorable man is serene and enlarged in mind; the low man is always anxiously fearing.

COMMENT.

The sage here points out the difference between the honorable, and the low man ; and says, The former is attached to virtue ; he is therefore constantly tranquil and serene; neither loss nor gain is capable of affecting his mind : while on the other hand the low man, attached to profit, is always full of fear and anxiety.

REMARKS ON THE CHARACTERS.

5. *Tan*, even, serene, clear, tranquil, happy. The key is *thoo*, the earth ; the character on the left.

6. *Tong*, or *thong*, wide, enlarged ; great. The key is *chou*, grass, the character above.

11. *Chhuk*, or *chhak*, an ax ; also corroding care. The key is *ko*, a sword, which is placed on the right.

SECTION XXXVII.

10 而 gnee¹ 7 天 put⁴ 4 屬 ly³ 1 之 Chee⁴

11 安 on³ 8 猛 mang² 5 威 wy¹ 2 溫 wun³

9 恭 koong¹ 6 而 gnee¹ 3 而 gnee¹

Chiee was gentle, and yet inspired respect ; he
 was grave, but not austere ; venerable, yet pleasant.

COMMENT.

A man is endued by nature with a capacity for the cultivation of every virtue ; nothing is wanting but an inclination to improve the talent received from heaven. But there are few men who act

rightly : Few beside the sage have arrived at this degree of perfection. The tenor of his conduct was perfectly conformable to reason, hence that constant tranquility of mind which he enjoyed. Thus his disciples beheld him at all seasons, while they observed his inmost soul with the utmost attention ; indeed none but they could sufficiently understand the excellence of the sage, or faithfully represent his conduct and actions.

C H A P T E R II.



SECTION I.

- 19 無 moo³ 13 三 sam¹ 7 調 wyo³ 1 二 Chee²
- 20 得 tuk⁴ 14 以 ee² 8 至 chee³ 2 曰 ewt⁴
- 21 而 gnee¹⁵ 天 teia³ 9 德 tuk⁴ 3 二 Tluy
- 22 稱 chung¹ 16 下 ha¹ 10 也 ya² 4 伯 pak⁴
- 23 焉 in¹ 17 議 yong¹¹ 已 ee² 5 其 khee¹
- 18 民 mun³ 12 矣 ee² 6 可 kheo²

Ch'ee says, To what a pitch of virtue may Thay-pak be said to have attained ! Three times did he give up the kingdom ! The people could not find words to praise him sufficiently.

COMMENT.

Thay-pak was the son of the king of the *Chou* country. His virtue was so great as almost to preclude its being carried to a higher pitch.

Tay-wong, the king of the *Chou* country, had three sons, the eldest, *Thay-pak*; the second, *Chhong-yoong*; and the third, *Qui-luk*, who had a son named *Chhong*, eminent for virtue and wisdom. *Tay-wong* had a strong desire to subjugate the *Syong* country for his eldest son, but *Thay-pak* disliked the idea. *Tay-wong* wished to fix in the government his youngest son *Qui-luk*, and after him his grandson *Chong*. *Thay-pak*, knowing his father's wish, with his second brother quietly departed to *Kun-mun*, an adjacent country, thus giving up the kingdom to his youngest brother: upon which *Tay-wong* fixed *Qui-luk* in the government, and decreed that it should descend to *Chhong*; who thus obtained two thirds of the whole country, and ruled well.

He dying, his son *Fwat* succeeded, who conquered the kingdom of *Syong*, and thus obtained the dominion of the whole country : he was the famous *Moo-wong*.*

Thay-pak's eminent virtue was farther manifest in his refusing the united kingdoms of *Chou* and *Syong*, when the principal men wished him to assume the government. On that occasion also he refused his consent, withdrawing to a place of retirement: this, in the opinion of the people, raised his virtue to the highest pitch. Like *Puk-ee* and *Sok-chhi*, he was totally averse to contentions for empire ; and his moderate and unambitious disposition was exceedingly admired by the sage. His declining the kingdom of *Syong*, which his father would have subjugated for him, may be seen related at large in the *Chun-chou*, the book of annals compiled by the sage.

* Mentioned page 204 as a prince of great ability, but severe and exact.

SECTION II.

- 22 而 gnee¹ 15 勇 yoong² 8 勞 lou¹ 1 子 Chee³
- 23 無 m oo³ 16 而 gnee¹ 9 慎 sun² 2 曰 ewt⁴
- 24 禮 ly² 17 無 moo¹ 10 而 gnee¹ 8 恭 koong¹
- 25 則 chuk⁴ 13 禮 ly² 11 無 moo³ 4 而 gnee⁵
- 26 紛 kacu² 19 則 chuk⁴ 12 禮 ly² 5 無 moo³
- 20 亂 lin⁴ 13 則 chuk⁴ 6 禮 ly²
- 21 有 chuk⁴ 14 惠 sai⁴ 7 則 chuk⁴

1 2 3 4 5 6 7 8 9 10 11
 Chee says, Respect, not regulated by propri-
 ety, will become a painful burden; prudence, not
 restrained by reason, will become timidity; cou-
 rage, without the guidance of reason, will be-
 come insubordination; frankness, not regulated by
 reason, will become folly.*

COMMAND.

The sage is here inculcating on men the importance of reason and propriety: he says, It is this that imparts beauty and lustre to other virtues, which become worthless, and even degenerate into vices, when not under the strict government of reason; as then respect and politeness become a burden; prudence degenerates into fear; courage, into insubordination; and generous frankness, otherwise so amiable, into rash folly.

* This sentence affords a fine example of the nature and meaning of the virtue which the Chinese term *Li*, which the reader will easily perceive no one English word will fully express.
N u n g

SENTENCE 2d.

16 民 mun⁵ 11 故 koo³ 6 則 chuk⁴ 1 言 Quun¹

17 不 put⁴ 12 舊 kou³ 7 民 mun³ 2 二 = chee²

18 偷 tou³ 13 八 put⁴ 8 興 hung¹ 3 篤 took

14 遺 wy³ 9 於 eü¹ 4 於 eü¹

15 則 chuk⁴ 10 仁 yun¹ 5 親 chun¹

Let the honorable man thoroughly cultivate filial and fraternal affection ; the people will then begin to cultivate virtue.* His ancient friends

* Viz., filial and fraternal affection.

let him not forsake ; then the people will not become faithless and ungrateful.

COMMENT.

Cheong-chee, pointing out the source of real virtue, says, Let rulers exemplify virtue by manifesting genuine affection toward their parents and relatives ; the people will then begin to do the same. Let them manifest constant regard to their ancient acquaintance, whether friends or domestics ; the people will then cultivate fidelity of mind, and detest ingratitude and insincerity. The honorable man, here, denotes those in superior stations.

Chung-chee says, Did men in their conduct manifest a due regard to the maxims here laid down, respect would not become a painful burden, nor prudence be transformed into anxious fear ; nor would courage degenerate into insubordination ; nor frank simplicity into folly. The people, observing the example of those above them, would also become established in virtue.

REMARKS ON THE CHARACTERS IN SECTION II.

Sentence 1st. char. 14. *Sai*, or *see*, fear, timidity. The key is *chou*, grass; which is the character above; that below is *se*, to think, to be anxious, &c.

26. *Kacu*, to bind by way of punishment; haste, rashness, folly. The key is *see*, silk, the character on the left.

Sentence 2d. char. 18. *Tsu*, to steal; to be devoid of principle. The key is *fan*, a man, which is placed on the left.

SECTION III.

13		khi ²	9		ewt ⁴	5		seu ⁵	1		Chung
14		eu ¹	10		khi ²	6		moon ³	2		chee ⁴
15		sou ²	11		cü ¹	7		ty ³	3		yau ⁴
16		See ¹	12		chok ¹	8		chee ²	4		chut

35 知 chie¹ 29 冰 pung¹ 23 臨 lum¹ 17 二 wun⁴

36 免 min² 30 而 gnee¹ 24 深 sum¹ 18 戰 chin³

37 夫 hoo¹ 31 今 kum¹ 25 淵 eun¹ 19 戰 chin³

38 小 seu² 32 而 gnee¹ 6 如 gnee² 20 肥 kung¹

39 二 chee¹ 33 後 hou¹ 27 裹 lee¹ 21 肥 kung¹

34 言 oong³ 28 薄 phok⁴ 22 如 gnee³

Chung-chiee being sick, called his pupils, and
 said, Unclothe my foot, uncover my hand. In

the See it is written, “Fear! fear! Be constantly cautious! as when near a deep whirlpool, as though walking on thin ice.” From my infancy until this time I have known (the difficulty of) preserving myself, (therefore I warn you) my young pupils.

COMMENT.

Chung-chee, for the sake of his parents, from whom he had received his existence, continually paid the greatest attention to the preservation both of his body and his mind: hence when sick, calling his pupils, and causing them to pull off his upper and nether garments, that they might contemplate his emaciated and diseased limbs,* he said, I used every degree of care in preserving myself, yet am I reduced to this state. Is it easy then for you to exercise that care over yourselves, which regard to your parents requires? The *See*, in the chapter termed *Seu min*, says, “Fear, as though walking on the brink of a whirlpool: be cautious, as though

* One of my Chinese assistants suggests, that *Chung-chee* did this to shew his pupils the innocence of his life, by his being free from those diseases which generally attend vice.

walking on ice, where you fear sinking every step. From his infancy even to old age, *Chung-chee* had accustomed himself to shun all those courses, which bring disease and misery on the man, and wound the soul of his parents. He knew therefore the difficulty attending this ; and thus earnestly and repeatedly warned his pupils, on his dying bed.

REMARKS ON THE CHARACTERS.

5. *Seu*, to call. The key is *hou*, a mouth, the character beneath.
18. *Chin*, to fight; also to fear; to be anxious. The key is *kho*, a sword, &c. the character on the right.
20. *Kung*, to be uneasy, to be full of fear or awe; to be cautious. The key is the obsolete character for man; which is that beneath.
25. *Eün*, or *in*, a lake; a whirlpool. The key is *soi*, water, the character on the left; that on the right is an obsolete character of the same name and import.
27. *Lee*, to walk; to walk cautiously. The key is *see*, a dead corpse, which is the character above.
28. *Phek*, thin, light, volatile; worthless; opposed to solidity. The key is *thou*, grass, which is the character above.
29. *Purg*, ice. The key is *pung*, an icicle; which is placed on the left of *soi*, water.

SECTION IV.

7		chee ²	4		chut ¹	1		Chung
8		mun ³	5		Mung	2		chee ²
9		chee ¹	6		kung	3		yaou ¹

Chung-chee was sick: Mung-kung-chee enquired (how he was.)

COMMENT.

Mung-kung-chee was the same with *Choong-suen-sce*, a mandarine of *Loo*, (mentioned in a former section.) Coming to see this disciple of the sage, he asked him respecting his health.

SENTENCE - 2d.

- 16 死 ^{see²} 11 也 ^{ya²} 6 之 ^{chee¹} 1 曾 ^{chee¹} Chung
 17 真 ^{khee¹} 哀 ^{ai²} 7 將 ^{cheong¹} 子 ^{chee²}
 18 言 ^{gnin¹} 人 ^{yun¹} 8 死 ^{see²} 3 言 ^{gnin¹}
 19 也 ^{ya²} 14 之 ^{chee¹} 9 其 ^{khee¹} 4 曰 ^{cwt¹}
 20 言 ^{sin³} 15 將 ^{cheong¹} 鳴 ^{mung⁵} 5 鳥 ^{neu²}

Chung-chee replying, said, When a bird is
 near death, his note is plaintive; when a man is

near death, his counsel is virtuous.

COMMENT.

A bird fears death, on which account his note is plaintive. A man when near death, dismisses pride, and returns to serious reflection; on this account is his counsel worthy of regard. *Chung-chee* said this with the hope of persuading *Mung-kung-chee* to regard the advice he was about to give him.

SENTENCE 3d.

13	遠	eün ²	動	toong ³	乎	hoo ¹	君	Quuu ¹
14	暴	pou ³	容	yoong ¹	道	tou ³	二	chee ¹
15	慢	man ³	貌	maou ³	者	chea ²	所	wo ¹
16	矣	ee ²	斯	see ¹	三	sam ¹	貴	qui ³

35	事	sec ¹ 29	鄙	phee ² 23	矣	ee ² 17	正	chung ¹
36	則	chuk ⁴ 30	倍	phooi ² 24	上	chut ⁴ 18	顏	gvan ¹
37	有	yaou ³¹	矣	ee ² 25	辭	chhee ¹⁹	色	suk ⁴
38	司	sec ¹ 32	邊	pin ¹ 26	氣	hee ³ 20	斯	see ¹
39	存	chun ¹ 33	豆	tou ³ 27	斯	sec ¹ 21	近	kun ³
54	之	chee ¹ 28	遠	eun ² 22	信	sun ³		

The things which are highly important in the conduct of the honorable man, are these three: let him form his demeanor to a pleasing and

graceful gentleness; this removes both harshness
 and negligence; let him constantly display an
 affable and pleasing countenance; this conciliates
 confidence: let him be frank and modest in con-
 versation; this removes far distant every thing
 morose or unseemly. The common utensils of
 worship their keeper will preserve.

COMMENT.

Kung-chee was constantly observant of trivial things; but seemed little acquainted with those important things which belonged to his station. *Chung-chee* therefore instructed him, saying, A care for these trifles is not that which becomes the virtuous man. Constantly cultivate an amiable and gentle carriage, blending authority

with meekness : this will remove every appearance of harshness, and of careless disrepect. If unhappily your countenance by nature wear a severe and forbidding air, dismiss at once every thing of this nature ; this will conciliate the affection and confidence of others. Let your conversation be frank, but grave and intelligent ; far removed from every thing morose, or mean, silly and ridiculous. These are the things which render a man truly amiable, these are the proper objects of the honourable man's solicitude. A ruler should constantly bend his attention to things of this nature, nor suffer himself to neglect them, even when pressed with business, or weighed down with sorrow. But the baskets and other utensils which are used in sacrifice, are trifles too mean to deserve the care of the honorable man ; besides, there are persons to take care of these ; while the walk and demeanor of the honorable man must be regulated by his own care alone.

REMARKS ON THE CHARACTERS.

SENTENCE 2d. char. 10. *Mung*, or *muu*, the note of a bird. The key is *nue*, a bird, which is the character on the right.

SENTENCE 3. char. 10. *Yoong*, properly the countenance ; good, pleasant. The key is *im*, a roof, which is the character above.

11. *Maou*, a character, often joined with another for the sake of forming a new substantive, as, in this instance, which is adduced in the dictionary as an authority, *maou* is joined to *yoong* to denote a pleasing demeanor or carriage. When used alone, it signifies a kind of hat; and sometimes a likeness, a portrait, &c. The key is *chee*, a hog, which is the character on the left.

15. *Man*, idle, weary, careless, unobliging, rude. The key is *sum*, the heart, the character on the left; that on the right is *man*, very distant.

18. *Gnan*, the forehead, the countenance; appearance. The key is *ip*, the head, the character on the right.

26. *Hee*, to breathe; breath. The key is *hee*, of nearly the same import, which is the character above.

29. *Phee*, bad, shame'ul, thin; an edge, a border, or limit: also a place containing five hundred houses. The key is *yup*, a bound or limit.

30. *Phooi*, ill-natured, unreasonable. The key is *yun*, a man, the character on the left; that on the right is *phee*, sullen, obstinate.

32. *Pin*, a wicker-basket. The key is *chok*, a bamboo, the character above.

33. *Tou*, a vessel used to contain food; a plate, a dish. It is an elementary character, the class of which contains 49 others.

38. *See*, a keeper. The key is *hou*, a mouth.

39. *Chim*, to keep, to have, to preserve, to examine or overlook; the key is *chee*, a son.

SECTION V.

- 19 若 yok⁴ 13 於 eū¹ 7 於 eū¹ 1 曾 Chung
- 20 虛 hee¹ 14 寥 qwa² 8 六 put¹ 2 二 chee²
- 21 犯 fwan³ 15 有 yaou¹ 9 能 nung³ 3 曰 ewt²
- 22 而 gnee¹ 16 若 yok⁴ 10 以 ee² 4 以 ee²
- 23 不 put⁴ 17 無 moo³ 11 多 to¹ 5 能 nung³
- 24 校 kaou² 18 賈 sut⁴ 12 問 mun³ 6 問 mun³

矣 ³⁴ ee² 事 ³¹ see³ 28 羽 ²⁵ yaou¹ 昔 ²⁵ suk⁴

於 ³² eû¹ 嘗 ²⁹ syong¹ 26 者 ³² chea³

斯 ³⁵ see¹ 從 ³⁰ choong¹ 27 者 ³⁵ oong³

¹ ² ³ ⁴ ⁵
Chung-chee says, To possess ability, and yet
(condescend to) enquire of those who have none ;
—possessing vast knowledge, to consult those
who are greatly inferior ;—to have talents, and
¹⁶ ¹⁷ ¹⁸
yet appear as though without ability ;—to be rich
in knowledge, and yet appear humble as though
²⁰ ²¹ ²² ²³
deficient therein :—to be opposed; and feel no dis-

24 25 27 28
 pleasure,—formerly, indeed, I had a friend who
 29 30 31 32 33
 constantly conducted himself in this manner.

COMMENT.

Chung-chee, extolling a former friend (by whom *Ma-see* understands *Gnan-in*), says, 'The man who possesses real ability, will seldom consult the man who has none: but *Gnan-chee* condescended to act thus. A man full of knowledge, seldom enquires of those who are greatly deficient therein. *Gnan-in*, however, though possessed of vast knowledge, was willing to learn of the most ignorant. He did not regard himself as superior to other men, which enabled him to act in this humble manner.'

REMARKS ON THE CHARACTERS.

14. *Qwa*, little; deficient; a widow; also a widower. The key is *mun*, a roof; underneath which is placed *pan*, to separate.

25. *Suk*, formerly, anciently. The key is *yut*, a day, which is the character beneath.

SECTION VI.

- 19 tay⁵ 13 寄 kee³ 7 六 lok⁴ 1 骨 Chung
- 20 節 chit⁴ 14 pak⁴ 8 尺 cheuk⁴ 2 子 chee²
- 21 而 gnee¹ 15 里 lee³ 9 之 chee¹ S 曰 cwt⁴
- 22 不 put⁴ 16 之 chce¹ 10 孤 koo¹ 4 口 kho²
- 23 可 kho² 17 命 mung³ 11 口 kho² 5 以 ee²
- 24 奚 tit⁴ 18 臨 lum¹ 12 以 ee² 6 託 thok⁴

31 子 chee² 28 人 yun¹ 25 也 ya²

32 人 yun¹ 29 與 ee² 26 君 quun¹

33 也 ya² 30 君 quun¹ 27 子 chee²

Chung-chee says, The man who can support
 in the government an orphan of fifteen,*—can
 efficiently manage the affairs of a large country,
 and, in times of the utmost peril, remain immovably
 faithful—Is he, the honorable man? Such a
 man is indeed, the honorable man.

* The phrase “*Lok cheuk chee koo*,” is explained by another commentator, as signifying an orphan ruler of fifteen years of age.

COMMENT.

The man who possesses that virtue and energy of mind which will enable him to support the orphan son of his deceased prince; to govern the country with firmness and wisdom, and continue immoveably faithful, unshaken by danger, and unmoved by temptation, may be justly termed the honorable man. *Eu*, here denotes doubt, and *ya*, is used as an affirmation. *Chung-chee* introduced this interrogation here, in order to add weight and emphasis to his idea on this subject.

REMARKS ON THE CHARACTERS.

6. *Thok*, to protect, to keep, to preserve faithfully. The key is *gnin*, a word; the character on the left.

13. *Kee*, to preserve, to keep in order. The key is *min*, a roof; the character above.

24. *Tit*, to move or force; to take by force. The key is *tay*, great, the character above.

SECTION VII.

1		gnee ¹	9		wun ²	5		put ⁴	1		Chung
14		tou ³	10		gnit ⁴	6		kho ²	2		chee ²
15		cuh ²	11		yum ³	7		cc ²	3		cwt ⁴
12		choong ³						put ⁴	4		see ³

Chung-chee says, A man of education must possess largeness of soul and fortitude of mind, in order to sustain the weight of public affairs, and persevere in the path of virtue.

COMMENT.

Wung denotes largeness of mind ; and *gni*, strength to bear up against opposition or under sufferings. Without the former, a man cannot sustain the weight of care which is connected with public business ; without the latter, he cannot long persevere in the path of rectitude.

SENTENCE 2d.

- | | | | | | | | | | | | |
|----|----------|------------------|----|----------|---------------------|---|----------|------------------|---|----------|------------------|
| 16 | 遠 | cūn ² | 11 | 而 | gnee ¹ | 6 | 不 | put ⁴ | 1 | 仁 | Yun ¹ |
| 17 | 乎 | hoo ¹ | 12 | 後 | hou ³ | 7 | 下 | yek ⁴ | 2 | 以 | ee ² |
| 18 | 已 | ee ¹ | | 重 | choong ³ | 8 | 宗 | wy ² | | | |
| 14 | 不 | put ⁴ | | 乎 | hoo ¹ | 9 | 已 | koc ² | | | |
| 15 | 不 | yek ⁴ | 10 | 死 | sec ³ | | 任 | yum ³ | 5 | | |

Is it not an arduous task to aim at perfection
in virtue? To stop at death alone, is not this ad-
vancing far?

COMMENT.

Chung-chee conversing about what a man ought to make his aim in the discharge of his duty, says, He who among the people is raised to command, is termed *Sce.* Such a person ought to apply diligently to the duties of his station, and not content himself with an empty name. To raise himself above mean views, he needs enlargedness of mind : to surmount those things which would impede his progress, he must arm himself with fortitude. He has on him a weight of care, by no means easy to sustain : he has a course before him, by no means easy to accomplish. Without fortitude, how can he pursue the latter ; without greatness of mind, how sustain the former ? To take those burdens on himself, which to men in general would be insupportable, is not this a most arduous task? This however is the work of perfect virtue. To persevere even till death in a course of virtue to which men in general are quite

unequal, nor while a spark of life remains, to slacken in the pursuit,—is not this a glorious advance in virtue? Then in these two respects it is impossible for a virtuous ruler to discharge the duties incumbent on him, without greatness of soul, and fortitude of mind.

REMARKS ON THE CHARACTERS IN SECTION VII.

9. *Wung* or *wang*, strength of mind, capacity. The key is *koong*, a bow, the character on the left.

10. *Gni*, constancy, ability to bear or suffer; fortitude. The key is *seu*, a staff, &c. the character on the right.

11. *Yum*, to bear, or sustain. To be firm. The key is *yun*, a man, the character on the left.

SECTION VIII.

5 詩 See 3 鑑 hung 1 子 Chee²

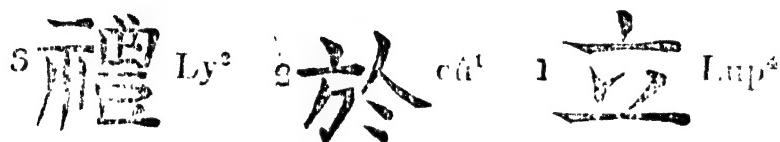
4 於 eet¹ 2 曰 ewt²

Ch'ee says, Begin early to study the See.

COMMENT.

The *See* is the genuine expression of nature. It delineates both good and evil, reproving the latter and commanding the former, in language easy to understand and pleasant to recite. It affects the passions of men; and therefore easily penetrates the mind. Then apply early to the study of the *See*, that you may learn to admire virtue and detest vice. If any one be as yet unable to do this, he should study the *See*, and acquire this ability.

SENTENCE 21.



Be thoroughly fixed in the Ly.

COMMENT.

The *Ly* contains the essence of whatever relates to respect and veneration; by studying it a man acquires a clear idea of what is becoming in every relation of life. Let this book then follow next

in order. Thoroughly study it, that you may become so firmly grounded in what is proper and becoming, as not to be drawn aside from it on any occasion. This fixedness of mind you may acquire by constantly studying the *Ly*.

SENTENCE 3d.



Become thoroughly acquainted with music.

COMMENT.

Music in its various forms tends greatly to affect the mind of man: it softens the harshness of his disposition, and disposes him to the cultivation of virtuous affections; expelling dark melancholy, and gloomy moroseness. Then finally study this science, that you may be assisted in your virtuous course, and, with tranquil delight, advance daily toward perfection.

SECTION X

10 使 _{see³} 之 _{chee¹} 口 _{kho³} 二 = Chee²

11 知 _{chee¹} 不 _{put⁴} 使 _{see³} 曰 _{ewt⁴}

12 之 _{chee¹} 口 _{kho³} 由 _{*yaou¹} 氏 _{mun³}

Chiee says, The people may be led according to habit;* but they cannot be constrained into knowledge.

COMMENT.

The common people may be led on to act according to habit, (or natural disposition,) but they cannot be brought to comprehend the principles on which things ought to be done. *Chung-chee*

* This sentence is rendered somewhat ambiguous by the variety of meanings attached to the character *yaou*: habit, custom, use, are among the principal of these; but while one of my Chinese assistants inclines to this sense, another understands natural disposition or capacity as meant here. This is mentioned that the reader may judge for himself.

says, A sage, attempting to instruct the people, earnestly wishes to communicate knowledge to every individual; but he is unable to do this, though he may habituate them to something like virtuous conduct. Yet, adds he, if a sage cannot bring men to understand the nature of things, the next generation will sink into deplorable ignorance. Is this then pleasing to a wise man?

SECTION X.

- 16 **甚** sun³ 11 **不** put⁴ 6 **貧** phan³ 1 **子** Chee⁴
- 17 **亂** lin¹ 12 **仁** yun¹ 7 **亂** lin¹ 2 **曰** ewt⁴
- 18 **也** ya³ 15 **疾** chut⁴ 8 **也** ya³ 3 **好** hou³
- 14 **之** chee¹ 9 **人** yun¹ 4 **勇** yoong³
- 15 **已** kee³ 10 **而** gnec¹ 5 **疾** chut⁴

Ch'ee says, A man vain of his strength, when discontented with his poverty, is ripe for insurrection ; and a man without virtue, if excessively hated, is also ripe for the same.

COMMENT.

A man rash and headstrong, who values himself on his strength, and feels dissatisfied with his situation in life, will rush on to insurrection whenever an opportunity presents itself. A man devoid of principle also, if he be greatly detested, and his situation in society rendered extremely uneasy, will in the same manner be ripe for insurrection. Thus the minds of both these men will be equally disposed to sedition although from different causes ; the one from real distress, and the other from a cause in itself virtuous, namely the abhorrence of his vices expressed by the good.

SECTION XL.

- 觀 ¹⁶ koon³ 上 ¹⁸ chea² 之 ¹ chee¹ = Chee²
- 也 ²⁰ ya² 吏 ¹⁴ lun³ 詈 ⁸ choi¹ 曰 ² ewt⁴
- 已 ²¹ ee² 其 ¹⁵ khhee¹ 之 ⁹ chee¹ 如 ³ gnee²
- 餘 ¹⁶ ee¹ 美 ¹⁰ mee³ 有 ⁴ yaou¹
- 不 ¹⁷ put⁴ 使 ¹¹ see³ 周 ⁵ Chou
- 足 ¹⁸ chok¹² 驕 ¹³ kheu¹ 公 ⁶ koong

Ch'ee says, Had a man indeed the admirable talents of Chou-koong, (yet) were he haughty, and unwilling to communicate his knowledge, his attainments I should not deem worthy of notice.

COMMENT.

Chung-chee says, The sage plainly declares it as his opinion, that haughtiness, and an unwillingness to impart learning to others, render a man worthless. Had a man indeed the virtue of *Chou-koong*, he would not be actuated by these mean feelings; but if a man, without this, possessed all his ability and learning, haughtiness and selfishness would deservedly render him an object of contempt.

REMARKS ON THE CHARACTERS.

34. *Lun*, to regret, to be miserably avaricious, to crave. The key is *hou*, a mouth; the character beneath.

SECTION XII.

13	也	ya ²	9	穀	kook ⁴	5	學	hok ⁴	1	三	Chee ²
10	不	put ⁴	6	不	put ⁴	2	曰	ewt ⁴			
11	易	ee ³	7	至	chee ³	3	三	sam ¹			
12	得	tuk ⁴	8	於	eu ¹	4	年	nin ²			

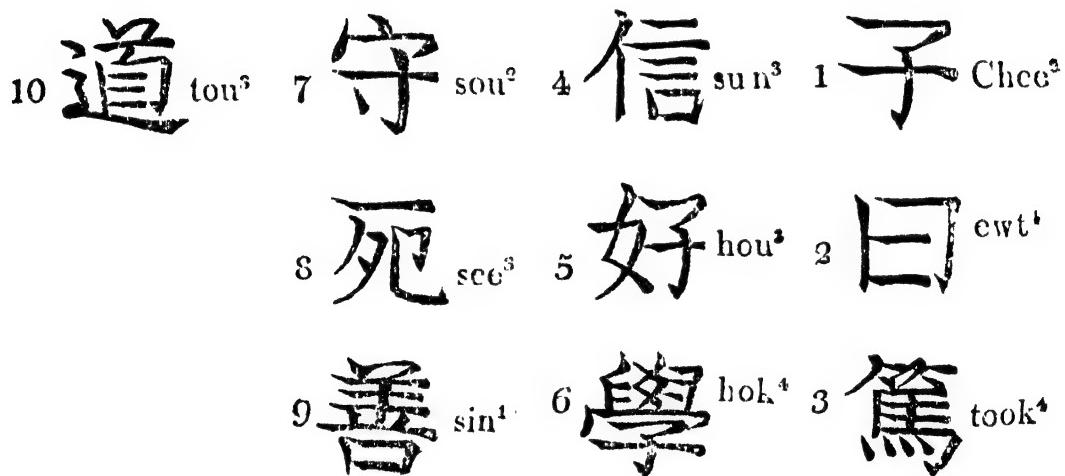
Chee says, A man who has for three years
 continued to study, when unable to attain* a lu-
 crative station, I cannot easily find.

* It is queried by the commentators whether *ches*, to desire, should not be read here, instead of *chee*, to arrive at, to attain.

COMMENT.

Kook, here denotes an office or employment, or rather the salary attached thereto. To find a man who shall have persevered a long time in study, without being actuated by a desire after emolument, is difficult indeed.

SECTION XIII.



1 2 3
Chee says, Let the spacious and ingenuous
mind thoroughly cultivate learning; let the man
of perseverance chuse the path of virtue.
4 5 6 7 8 9 10

COMMENT.

Tuok, denotes a mind firm and strong. Without a strong and ingenuous mind, a man can never become learned: but if a man who possesses a sincere and ingenuous disposition, set no value on knowledge, he will not long be able to preserve his mind incorrupt. Without a disposition capable of persevering till death, a man can never become eminent in virtue; but even such a firm and persevering disposition, if unaccompanied with that love of virtue which shall enable a man to delight therein, will become a thing of no real value. A persevering disposition naturally follows from the due cultivation of a firm and ingenuous mind; and a veneration for the path of virtue, is the natural effect of a genuine love of learning.*

* It is easy to perceive, from this and a variety of other passages in this book, that the learning to which Confucius alludes, is principally of the moral kind; and has for its object the regulating of the passions, and the improvement of the heart, rather than the mere cultivation of the understanding.

SENTENCE 24.

- 16 道 taou³ 有 yaou¹ 邦 pong³ 危 Gni²
 道 tou³ 不 put⁴ 邦 pong³
- 17 則 chuk⁴ 隱 yun² 則 chuk⁴ 居 kee¹ 不 put⁴
- 18 見 kin³ 天 tien¹ 入 yep⁴
- 14 無 moo² 下 ha⁵ 亂 lin³

Into a country torn with civil convulsions,
 the wise man enters not; in a country ready to
 rise in insurrection, he abides not: when a coun-

¹⁰ ¹¹ try is in a state of order, he appears in public; if it be void of order and rule, he retires into obscurity.*¹²

COMMENT.

A man who is cordially attached to learning, and feels determined to persevere even till death in the path of virtue, will be able to chuse properly with respect either to avoiding, or engaging in, public business. The honorable man, though he behold things in the greatest disorder, in the country where he is invested with an office, feels it incumbent on him to discharge the duties of it; nor can he desert his post with propriety. While he is free therefore, he will if possible avoid engaging in the management of affairs, when things are in this state. In a country thrown into confusion by the tyranny of its governors, the connexions of life seem dissolved, and all the bonds of virtue and morality loosed; the honorable man therefore leaves the scene, in order to avoid involving himself in guilt.

* The idea of the sage here, seems to accord with that of our own poet:

“ When vice prevails, and impious men bear sway,
The post of honour is a private station.”

SENTENCE 3d.

- 16 馬 _{in¹} 11 無 _{moo³} 6 賤 _{chin³} 1 邦 _{Pong³}
 17 恥 _{chee³} 12 道 _{tou³} 7 焉 _{in¹} 2 有 _{yaou¹}
 18 也 _{ya²} 13 富 _{hoo³} 8 恥 _{chee³} 3 道 _{tou³}
 14 目 _{chea²} 9 也 _{ya²} 4 貧 _{phuu¹}
 15 貴 _{qui³} 10 邦 _{pong³} 5 目 _{chea²}

When a country is in a state of order, men
 (void of learning) poor and useless, are exposed
 to shame: in a country without order, such

(though) rich and honorable,¹³* still expose themselves to shame.¹⁴¹⁵¹⁶¹⁶

COMMENT

The sage still carries forward the idea mentioned in the first sentence, and after describing the effects of learning and probity, in enabling men to select the proper time for action, describes those who are void of knowledge as incapable of preserving themselves from shame in any situation. In a well governed country, they cannot walk according to the laws; in a country where equity and right are disregarded, they cannot preserve consistency of conduct. Thus an ignorant man is quite unequal to the duties of a magistrate; as, whatever be the circumstances of the country where he resides, he inevitably exposes himself to shame.

REMARKS ON THE CHARACTERS IN SECTION XIII.

SENTENCE 1. char. 9. *Kook*; this seems to be a general term for grain, of which some writers reckon five kinds, some six; and some nine; the latter, however, reckon several kinds of pulse among these. Metaphorically, life; also a salary, which formerly was probably paid in different kinds of grain. The key is *wo*, rice.

SENTENCE 2. char. 1. *Gni*, high, also on the brink of ruin, evil, corrupted; disordered, broken, iniquitous, miserable. The key is *chit*, the knot of a bamboo; &c. which is the character on the right.

* Another commentator explains this as referring to their filling offices of honor and profit.

SECTION XIV.

10 政 chung³ 7 不 put⁴ 4 在 choy³ 1 子 Chee²
 8 謀 mou³ 5 其 khee¹ 2 曰 ewt⁴
 9 真 khcc¹ 6 位 wy³ 3 不 put⁴

Chee says, Without having filled the seat of a
 magistrate, a man is unable to advise respecting
 his concerns.⁹
¹⁰

COMMENT.

Chung-chee, says, A man who has never filled the office of a
 magistrate, is by no means capable of entering into the nature of
 s.,,

the cares which a magistrate has to sustain. Should a superior or an inferior magistrate inquire then of you respecting these subjects, you can answer him in the words of this sentence.

SECTION XV.

13	乎	之	之	于
	hoo ¹	9	chee ¹	5 chee ¹
14	盈	亂	始	曰
	ung ¹	10 lin ³	6 chee ³	2 ewt ⁴
15	耳	洋	關	師
	gnce ¹	11 yong ¹	7 Quan ³	see ³
16	口	洋	睢	擊
	choy ³	12 yong ¹	chee ⁴	Chee

Chée says, The musician Chée's first (effort,) his close of the air of "Quan chee," how pleasing! how satisfying to the ear!

COMMENT.

The musician *Chee* presided over music in the *Loo* country. *Lin*, here, denotes the close of an air. The *See-khee* says, "The close of the air of *Quan chee*," refers to the chapter termed *Hoong* in the beginning of the *S.e.** *Koong-chee* having returned from the *Wye* country, was now regulating the music of *Loo*. He at that time met with *Chee*, the musician; and here expresses his admiration of the taste and musical talents of this man, who had just begun to preside over music there.

REMARKS ON THE CHARACTERS.

7. *Quan chee* are the two first words in the first chapter of the *S.e.*, which begins with "*Quan quan chee kou*."

11. *Yoong*, excellent, perfect. The key is *sui*, water, the character on the left.

* The book of classic poetry so often mentioned by Confucius, the first chapter of which begins with "*Quan chee*;" and which this musician had set to music.

SECTION XVI.

- 16 言 懇 道 予
oong³ 11 khoong¹ chuk¹ Chee³
- 17 不 懇 同 曰
put⁴ 12 khoong¹ thoong¹₂ cwt⁴
- 18 知 而 而 狂
chee¹ 13 gnee¹ 8 gneec¹ 3 khong¹
- 19 之 不 不 而
chee¹ 14 put⁴ 9 put⁴ 4 gneec¹
- 20 矣 信 愿 不
ee² 15 sun³ 10 gnins⁵ 5 put⁴

Chee says, Those who are haughty, yet void
of worth ; ignorant, and yet unstable ; void of abi-
lity, and yet insincere, I know not (how to instruct.)

COMMENT.

Thoong, denotes one void of knowledge. *Gnin*, prudent, firm, steady; *put-gnin*, the reverse. *Khoong*, denotes one of no ability. "I know not," indicates the sage's determination not to instruct such, because they were incapable of receiving instruction.

Soo-see says, The dispositions and talents of men differ widely from each other; some possess a moderate and some, an inferior capacity; each has by nature his peculiar turn of mind, and his peculiar defects. But if a man have defects, it is expected that he shall also have those virtues which naturally spring from them. Thus from a horse's possessing that spirit which causes him to be resty and vicious, it is inferred that he will also be a swift racer. But if a horse be devoid of this kind of spirit, it is at least expected that he shall be quiet and steady. A man therefore who possesses vices, without any of the corresponding virtues to which these would lead, is a worthless character indeed.

REMARKS ON THE CHARACTERS.

7. *Thoong*, a man void of knowledge; also a man useless, unfit for business. The key is *yun*, a man; the character on the left.

10. *Gnin*, careful, attentive; firm. The key is *sum*, the heart, which is the character placed beneath.

11. *Koong*, firm; also stupid; when repeated, it denotes a person void of ability. The key of this character is also *sum*, the heart.

SECTION XVII.

10  chee¹ 7  yaou³ 4  gnec³ 1  Chee²

8  khoong² 5  put⁴ 2  ewt⁴

9  sut⁴ 6  khyup³ 3  hok⁴

Chee says, The student who seems to himself not to have made a due progress, should anxiously fear losing (what he may have already gained.)

COMMENT.

The sage says, A man who is engaged in learning, and imagines he has not attained a due proficiency therein, should feel a becoming anxiety, lest he lose any thing of what he may have attained. He counsels the pupil constantly to encourage feelings of this nature.

SECTION XVIII.

- | | | | | | | | | | | | |
|----|--|-------------------|----|--|-------------------|---|--|-------------------|---|--|-------------------|
| 13 | | gnee ¹ | 9 | | yaou ¹ | 5 | | hoo ¹ | 1 | | Clee ² |
| 14 | | put ⁴ | 10 | | tien ¹ | 6 | | Sun | 2 | | ewt ⁴ |
| 15 | | ee ² | 11 | | ha ² | 7 | | Ee | 3 | | gni ¹ |
| 16 | | in ¹ | 12 | | ya ² | 8 | | chee ¹ | 5 | | gni ¹ |

Ch'ee says, How truly great was Sun and Ee's
 obtaining the empire without desiring it !

COMMENT.

The sage praising these two emperors, says, How excellent were these men, who were elevated to the imperial dignity on account of their virtues alone ! *Put-ee* denotes, without joy, or without desire. The sage says, They felt no particular pleasure in were seated on the throne, although the imperial dignity was unexpectedly and gratuitously bestowed on them, on account of their virtue. Neither of them being of the imperial family.

REMARKS ON THE CHARACTERS,

1. *Gni* or *gnui*, high, very great and honorable. The key is *san*, a mountain; the character above.

SECTION XIX.

- 22 湯 ^{tong³} 15 爲 ^{wy³} 8 君 ^{quun¹} 1 子 ^{chee²}
- 23 乎 ^{hoo¹} 16 大 ^{tay³} 9 也 ^{ya²} 2 曰 ^{cwt⁴}
- 24 民 ^{mun³} 17 唯 ^{wy¹} 10 巍 ^{gni¹} 3 大 ^{tay³}
- 25 無 ^{moo³} 18 堯 ^{Gneu} 11 巍 ^{gni¹} 4 戒 ^{choy³}
- 26 能 ^{nung³} 19 則 ^{chuk⁴} 12 乎 ^{hoo¹} 5 堯 ^{Gneu}
- 27 名 ^{ming³} 20 之 ^{chee¹} 18 唯 ^{wy¹} 6 之 ^{chee¹}
- 28 烏 ^{in¹} 21 湯 ^{tong³} 14 天 ^{tien¹} 7 爲 ^{wy³}

Ch'ee says, Great indeed was Gneu* in discharging the duties of a ruler ! Vast and high beyond comparison,—only the heavens are thus great : only the virtue of Gneu can be compared with them ! How wide and extensive (his benevolent and paternal care !) The people were unable to find a name by which to describe it.

COMMENT.

Chuk, here denotes comparison or equality ; and *tong tong*, expresses the greatness and extent of this emperor's virtue, which the sage seemed at a loss to describe. He says, 'The heavens alone are so vast in extent and heighth, that nothing is capable of being brought into a comparison with them. Yet the virtue of *Gneu* seemed worthy of being compared therewith. The sage by this intimates, that the excellence of *Gneu* was such, that like the extent and heighth of the heavens, it baffled all description.'

* For some account of the emperors *Gneu*, *Sun*, *Chow*, &c. see the introductory dissertation.

SENTENCE 24.

13 文 mun³ 9 煥 hoon⁵ 有 yaou¹ 1 巍 Gui¹
 14 章 cheong³ 10 乎 hoo¹ 6 成 sung¹ 2 巍 gni¹
 11 其 khee¹ 7 功 khoong³ 乎 hoo¹
 12 有 yaou¹ 8 也 ya² 4 其 khee¹

How vast and great were the deeds he performed ! How admirable the mode of government which he established !

COMMENT.

“ Sung khoong,” alludes to the admirable deeds of this emperor: Mun-cheong, to his manner of governing the empire, which

perfectly harmonized with the dictates of reason, and in which justice and clemency seemed equally tempered. The excellence of *Gneu*, as a ruler, was indeed such that men could not describe it, as may be seen by this expression of the sage's.

SECTION XX.

7 天 tien¹ 4 五 oong¹ 1 舜 Sun

8 下 ha² 5 人 yun¹ 2 有 yaout¹

9 治 chee¹ 6 一 gnee¹ 3 臣 sung¹

Sun had for his ministers, five men, who conducted happily the affairs of the kingdom.

COMMENT.

The names of these five ministers were *Ee*, *Chut*, *Sit*, *Kou-yeu*, and *Pak-uk*: the first of which drained the low and marshy parts of the country, and introduced canals where they were needed; it was to him that the empire was bequeathed by *Gucu*. The second exceedingly encouraged and improved agriculture, introducing various kinds of grain, and filling the kingdom with plenty: the third improved the manners and morals of the people, and the others signalized themselves in various ways by the benefits which they rendered to their country.

SENTENCE 2d.

7	臣	sung ⁴	予	cu ¹	1	武	Moo
8	十	sup ⁴	有	yaou ¹	2	王	wong
9	人	yun ¹	亂	lin ³	3	曰	cu ⁴

Moo-wong formerly said, Of ministers capable of ruling, I have ten men.

COMMENT.

A quotation from the *Seu*. *Ma-see* observes that *lin*, insurrection, is written here by mistake for *chee*, order, rule. But another writer says, that *lin* was formerly used to signify rule. The names of these ten ministers were *Chou-koong-tan*, *Seu-koong-hit*, *Thay-koong-wong*, *Put-koong*, *Yoong-koong*, *Thay-tin*, *Phen-yew*, *Sun-gnee-sung*, and *Nam-kyong-quut*. One of these who assisted him in governing was the mother of *Moo-wong*,* according to one writer, but another says, that it is inconsistent with the dignity of a mother to become the servant of her son, and that it was his wife who assisted him in the government. Her name was *Yup-khyong*. The nine ministers managed business without, while she is said to have conducted the domestic affairs of the country.

* *Moo-wong* is the emperor mentioned page 507. He was the son of *Mung wong*, or the famous *Chou*, who gave name to this dynasty.

SENTENCE 3d.

- 22 九 kou¹ 15 斯 see³ 8 然 in 1 孔 Koong
- 23 人 yun¹ 16 爲 wy³ 9 三 hoo¹ 2 一 chee
- 24 而 gnee¹ 17 盛 sung³ 10 唐 Thong³ 曰 ewt⁴
- 25 已 ee³ 18 有 yaou¹ 11 虞 Gnee 4 乃 choi³
- 19 婦 hoo¹ 12 之 chee¹ 5 難 nan³
- 20 人 yun¹ 13 隘 chhi¹ 6 不 put⁴
- 21 焉 in¹ 14 於 eu¹ 7 眞 khee¹

Koong-chee says, That “Ability is rare” is by no means untrue. In the time of Thong’s bequeathing the kingdom to Gnee, men of ability abounded. Moo-wong had however one woman, and only nine men,

COMMENT.

This sentence refers to a saying of *Moo-wong* respecting his ministers. “Ability is rare,” is an ancient saying, which the sage here repeats and confirms. *Thong*, was the term given to the dynasty of which the emperor *Gneu* formed the head; and *Gnee* was the name given to that of *Sun*. It was the felicity of the dynasties of *Thong* and *Gnee* to be ably served; but the case was far different with the succeeding ones, *Ha* and *Syong*. The dynasty of *Chou* abounded in men of ability. Yet even *Moo-wong* found the ancient saying true, that, “ability is rare.” To complete his number of ten able ministers, he was obliged to include one woman.

REMARKS ON THE CHARACTERS IN SECTION VII.

13. *Chi*, a side, the exact point; also to give up, to bequeathe to another; the key is *sou*, a boundary, the character on the left.

SENTENCE 4th.

19 德 tuk⁴ 18 之 chee¹ 7 一 gnee¹ 1 三 Sam¹

20 也 ya² 14 德 tuk⁴ 8 以 ee² 2 分 fun³

21 已 ee² 15 其 khcc¹ 9 服 foock⁴ 3 天 tien¹

22 矣 ee² 16 可 kho² 10 五 see³ 4 八 ha¹

17 謂 wy³ 11 殷 Yun 5 有 yaou¹

18 三 chee³ 12 周 Chou 6 其 khee¹

Of three parts of the kingdom Chou possess-
ing two, yet faithfully served Yun. Such was the
virtue of Chou! He may indeed be said to have
arrived at perfect virtue.

COMMENT.

In the *Chun-chou* it is related, that *Mun-wong* adhered to the (*Yun* or) *Syong* dynasty, and faithfully served *Chhou*, the last sovereign of it; although of the nine provinces or divisions of the kingdom, six were attached to himself, namely, *Kung*, *Lyong*, *Yoong*, *Eu*, *Cheu*, and *Yong*, while only *Chin*, *Yin*, and *Khee* obeyed *Chhou*, the proper sovereign.

Fwan-sec says, *Mun-wong's* goodness, fidelity, and virtue were such, that he preserved in the government the sovereign of the *Syong* dynasty, when able to dethrone him. When heaven had placed the whole kingdom within his power, and the people were attached to him, he still refused the sovereignty, and continued to support the *Syong* prince. Such was his greatness of mind. *Koong-chee* passing from *Moo-wong's* story, reverts to the admirable virtue of *Mun-wong*, his father, which, as well as that of *Thiy-pak*, he esteemed worthy of the highest praise. Some say that “*Koong chee ewt*” (*Koong-chee* said,) should be prefixed to this sentence, and that it should form a separate section..

SECTION XXI.

- 22 致 chee¹⁵ 平 hoo¹ 8 矣 ee³ 1 子 Chee²
- 23 美 mee³¹⁶ 鬼 qui³ 9 菲 fee¹ 2 曰 cwt⁴
- 24 平 hoo¹¹⁷ 神 sun³ 10 飮 yum³ 3 禹 Ee
- 25 敝 put⁴¹⁸ 惡 ok⁴ 11 食 suk³ 4 吾 oongs
- 26 晃 min⁴¹⁹ 衣 ee² 12 而 gnee¹ 5 無 moo³
- 27 𠂇 pee¹²⁰ 服 foock⁴¹³ 致 chee 6 間 kan³
- 28 宮 koon²²¹ 而 gnee¹¹⁴ 然 haou³ 7 然 in²

41 矣 ee³ 37 吾 oong³ 33 乎 hoo¹ 29 室 sut¹

48 無 moo³ 34 溝 kou³ 30 力 gnee¹

30 間 kan³ 35 沢 quek³ 31 盞 chun³

40 然 in¹ 36 禹 Ee¹ 32 力 luk³

Ch'ee says, In Ee I do not find the least deficiency: he lived on coarse food, and venerated his deceased ancestors and the deity; he wore in common mean apparel, but splendid were his sacred robes: * He lived in a small house, but he

* Literally, the cushion on which he kneeled, and the hat he wore at those seasons. At a Chinese sacrifice to their deceased ancestors, held at a small distance from Calcutta lately, and at which the Editor was present, the only distinctive mark of those who conducted the ceremony was a hat of a peculiar form, adorned with red silk flowing down to the shoulders.

³¹ exerted the utmost diligence in constructing ca-
 nals and water-courses for the sake of agriculture.
³²

In (the character of) ³³ Ee, ³⁴ I see no defect.
³⁵ ³⁶ ³⁷ ³⁸ ³⁹

COMMENT.

Ee was the first minister of Sun, who at length bequeathed to him the government on account of his superior virtue. He was a father to his people, continually studying their welfare, and retrenching every useless expense relative to his person, &c. that he might be able to promote more effectually the interests of the people. He particularly encouraged agriculture, constructing numerous canals and water-courses, which in time of drought preserved the country from famine. His conduct appeared so exactly conformable to the sage's idea of a just ruler, that he repeats his admiration of him, declaring he could perceive no defect in his character.

REMARKS ON THE CHARACTERS.

6. Kan, the middle; unembarrassed; when read oan, it means at leisure, at ease: a fissure, a flaw; deficiency. The key is moon, a door.

9. Fee, common, not delicate, applied to food. The key is chou, grass, the character above; underneath is fui, nut.

25. *Put*, a kind of cushion, fitted to the knee, formerly used in worship. The key is *ehce*, needle-work, the character on the left.

26. *Min*, a kind of hat, used on the same occasion. The key is *quang*, the extremity of a desert, the character above.

27. *Pee*, bad, wretched. The key is *sup*, ten, the character placed beneath.

28. *Koong*, a house, a palace. The key is *im*, a roof; which is the character placed above.

34. *Kou*, a canal; also a water-course in a field. The key is *soi*, water.

35. *Quek*, a canal, a water-course of a different size, said to be 10 feet wide. The key is *soi*, water.

BOOK V.

CHAPTER I.



SECTION I.

7 與 ^{ee¹} 5 與 ^{ee¹} 3 言 ^{guin³} 1 = ² Chee⁴

8 仁 ^{yun¹} 6 命 ^{mung⁴} 4 利 ^{lee³} 2 罕 ^{han⁴}

Chee seldom conversed about profit, or the
the decrees of fate, or perfect virtue.

COMMENT.

*Chung-chee observes, that a man's conversing perpetually about gain, will injure his love of virtue. The decrees of heaven relative to our future prosperity or adversity, are inscrutable to mortals: the path of perfect virtue is wide and extensive. On these three subjects therefore, *Hoo-chee* wished to converse but little.*

SENTENCE 2d.

13 孔 moo³ 9 子 chee² 5 曰 ewt⁴ 1 達 Tat

14 所 so² 10 博 phok⁴ 6 大 tay³ 2 巷 hong

15 成 sung³ 11 學 bok⁴ 7 哉 choy³ 3 黨 tong³

16 名 mung³ 12 而 gnee¹ 8 孔 Koong⁴ 4 人 yun¹

A man of Tat-hong once said, How great* a man is Koong-chee! Alas! that he, so thoroughly learned, ¹¹ ¹² shliould have done nothing to establish ¹³ ¹⁴ his name!

COMMENT.

Tat-hong is the name of a small district. Neither the name nor the surname of this man has been preserved. He admired

* It is somewhat doubtful whether ¹great, (char. 6) be the adjective to Koong-chee: the rendering given in the text, however, to me seemed the most preferable.

the depth of the sage's knowledge, and lamented that so learned a man should not have signalized his name by some extraordinary work.

SENTENCE 3d.

- 19 執 御 子
chup⁴ gnec³ Chee² Chee²
- 20 御 平 曰 聞
gnec³ hoo¹ ewt⁴ mun³
- 21 矣 執 吾 之
ee² chup⁴ oong³ chee¹
- 22 射 何 謂
seal³ ho¹ wy³
- 23 平 執 門
hoo¹ chup⁴ moon³
- 24 吾 執 弟
oong³ chup⁴ ty³

Ch'ee heard² of this, and conversing with his
 pupils,^{5 6 7} said,⁸ In what employment then shall¹⁰ I
 engage?¹⁵ Become a charioteer,¹³ or an archer?^{11 12 16} Let
^{18 19} me become a charioteer.²⁰

COMMENT.

The employment of a groom, or rather of a charioteer, is one of the lowest employments of life. The sage says, "What does this man wish me to do in order to establish my name? Shall I become an archer? This however requires considerable skill in order to excel. In the work of a charioteer any one can excel. Let me then engage in this employ." The sage had heard of this man's praising and pitying him; and answered among his disciples in this pleasant manner.

REMARKS ON THE CHARACTERS.

SENTENCE 1st. char. 2d. *Han* or *hon*, a kind of net; also little. The key is *mong*, a net, the character above.

SECTION II.

13 衊	chong ³	9	純	sun ¹	5	禮	ly ²	1	二	Chee ³
10 儉	kim ³	6	也	ya ²	2	曰	cwt ⁴			
11 吾	oong ³	7	今		1	麻	ma ¹			
12 從	choong ³	8	也	ya ²	4	星	min ⁴			

Choo says, A head-dress made of fine cloth was (once) the custom: now one made with silk is worn. It is less expensive, but may imitate the multitude.

COMMENT.

Ma min, a kind of head-dress worn formerly, and made with black cloth. This cloth was exceedingly fine, and was therefore difficult to be made: the modern head-dress, or hat, was more easily made, and much less expensive. The sage therefore says, This is more œconomical; let me follow the many in a case of this nature.

SENTENCE 2d.

- 13 衆 chong³ 9 泰 thay³ 5 今 kum¹ 1 拜 pay⁴
- 14 吾 oong¹ 10 也 ya² 6 拜 pay³ 2 下 ha³
- 15 從 choong³ 11 雖 soi³ 7 乎 hoo¹ 3 禮 ly²
- 16 = ha³ 12 違 wy¹ 8 上 syong² 4 也 ya²

Formerly, to do obeisance to the ruler below¹ (the steps of the palace) was the custom ; now² obeisance is rendered after ascending (them).³ This⁴ is haughtiness. Though I act contrary to all,⁵ I⁶ will⁷ adhere to the ancient⁸ custom.⁹

COMMENT.

In their attendance on the ruler, it was anciently the custom for the ministers to make obeisance at the entrance of the palace. At this time the superior officers neglected this custom, and ascended the palace before they made obeisance. This was the effect of pride ; on which account the sage says, “I will not comply with this practice : I will adhere to the ancient and becoming mode, though I act contrary to all.”

Chung-chee says, The honorable man will accommodate himself to all those customs of the age which accord with propriety and virtue. The form or materials of a bat, are a matter of little value ; this violates not propriety : “I will therefore (says the sage)

follow others therein." But the moment virtue and propriety are violated by any practice, the good man refuses to comply therewith: no longer conforming to the multitude, he dares to appear singular in support of virtue and propriety.

REMARKS ON THE CHARACTERS.

SENTENCE 1st. char. 3. *Ma*, hemp, or flax. An elementary character, under which are included 30 others.

4. *Min*, a kind of head-dress, covering a good part of the face: said to be instituted by a former emperor. It was made of fine cloth, and very expensive. The key is *quang*, a cave, which is the character placed above.

10. *Sun*, good, excellent, beautiful; also silk. The key is *se*, silk, which is the character on the left.

SENTENCE 2d. char. 1. *Pay*, to kneel: a general term for salutation, of which the Chinese formerly reckoned nine modes; several of which include prostration: this character is sometimes used to denote prostration. The key is *sou*, the hand; the character on the left.

9. *Thay*, great, easy, happy; also a transgression, pride, the sense in which it is used here. The key is *soi*, water, the character above.

SECTION III.

10  ² moo² 7  pit⁴ 4  ² moo² 1  ² Chee²

11  ² gno² 3  ² moo² 5  ² ee³ 2  ² chit⁴

9  ³ koo³ 6  ² moo² 3  ² see³

¹ ² ³ ⁴
Chee was void of four things : he had no self-
⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹
fish idea, no self-will, no obstinacy, no egotism.

COMMENT.

Moo agrees in meaning with the negative mak. Ee, selfishness ; pit, self ; koo, obstinacy, and gno, egotism ; these four things are closely connected with each other. Beginning with self-pleasing, we advance to self-will ; then proceed to obstinate disregard of others, and finally confirm ourselves in egotism, vanity, and conceit. Self-pleasing and self-will naturally ripen into obstinacy, egotism and pride.

REMARKS ON THE CHARACTERS.

2. *Chit*, to cut ; to be perfect ; to stop ; also to be free from. The key is *see*, silk, the character on the left.

5. *Ee*, desire ; also to think, to be pleased with any thing. The key is *sun*, the heart, the character beneath. That above is *yum*, to agree with, to harmonize.

SECTION IV.

4 匡 Hong 3 於 cù¹ 2 畏 wy³ 1 子 Chee²
 1 2 3 4
 Chee was afraid of the people of Hong.

COMMENT.

Wy, fear in the heart. *Hong* is the name of a district. The *See-kee* says, *Yong-hoo* had behaved cruelly in the *Hong* country ; and *Koong-chee* resembled him in countenance ; on which account the people of *Hong* had detained him.* The sage began to fear their violence, and his pupils, who were with him, were also greatly afraid.

* Another commentator adds, that on this attempt being made to detain his master, *Chee-hoo*, full of anger, urged his fellow pupils to repel force by force ; and that the sage endeavored to calm their minds by repeating the following sentence.

SENTENCE 2d.

10 平 hoo¹ 7 不 put⁴ 4 既 kee¹ 1 曰 Ewt
 在 choy³ 5 没 moot⁴ 2 文 Mun
 茲 chee³ 6 文 mun³ 3 王 wong

He (on this occasion) said, Now Mun-wong
 is dead, does not (his ability for) the regulation of
 men and manners remain here?

COMMENT.

The regulation of manners and society is termed *mun*. The sage, instead of terming his doctrine *Taou*, the way or path of virtue, from modesty terms it only *mun*, “the regulation of things.” By *chee*, here, the sage alludes to himself, indicating that he was endowed with ability to reform and regulate society.
W W W

SENTENCE 3d.

- 19 之 ^{chee¹} 與 ^{ee³} 7 也 ^{ya²} 1 天 ^{Tien¹}
 未 ^{mee³} 於 ^{cü¹} 8 後 ^{hou³} 2 之 ^{chee¹}
 21 喪 ^{song³} 斯 ^{see³} 9 死 ^{see³} 3 將 ^{cheong¹}
 22 斯 ^{see³} 文 ^{mun³} 10 者 ^{chea²} 4 喪 ^{song³}
 23 父 ^{mun³} 17 也 ^{ya²} 11 不 ^{put⁴} 5 斯 ^{see³}
 24 也 ^{ya²} 18 云 ^{tien¹} 12 得 ^{tuk⁴} 6 之 ^{mun³}

29 予 eu¹ 27 其 khce¹ 25 匡 Hong
 30 何 ho¹ 28 如 gnce³ 26 人 yun¹

If heaven be displeased with this beautiful
 order of things, the successor of Mun-wong also
 dies; nor can he succeed in establishing this or-
 der among men. But if heaven be not displease-
 ed with this order of things, what can the men of
 Hong do to me?

COMMENT.

Ma-see says, *Mun-wong* had been long dead, and *Koong-chee* appeared to be raised up by heaven in his room. He therefore says to his pupils, If heaven had wished to annihilate the order of things which *Mun-wong* established, it would not have given me the same mind, and stirred me up to attempt restoring this order amongst my
 w w w 2

countrymen. But since I really possess the same desire to establish good order in society, which filled his mind, it is plain that heaven wills not the destruction of this order and state of things among men. Since then, this is not the will of heaven, how can the men of *Hong* effectually attempt any thing against my life. Surely they will never be able to counteract the designs and decrees of heaven.

REMARKS ON THE CHARACTERS.

SENTENCE 2d. char. 9. *Chee*, thick, dark ; also here ; the key is *hin*, dark, gloomy ; also darkness. Two of these characters form this in the text.

SECTION V.

16 能	nung ^s	11 者	chea ²	6 貢	koong	1 大	Tay
17 也	ya ²	12 與	ee ²	7 曰	ewt ⁴	2 宰	choy
13 何	ho ¹	8 夫	Hoo	3 間	mun ¹		
14 其	khee ¹	9 子	chee	4 於	eâ ¹		
15 多	to ³	10 聖	sung	5 子	Chee ^s		

Tay-choy, enquiring of Chee-koong, says,
 Is Hoo-chee a sage? How is it that he possess-
 es such great ability?*

* Or, such various accomplishments. *Nung* (16) denotes ability in general; but the commentators explain the word here, as referring to the skill which Confucius had acquired in music, archery, horsemanship, &c.

COMMENT.

Koon-see says, that *Thay-choy* was a mandarine, but whether of the *Oong* or the *Hyong* country is not certain. *Ee*, here, expresses doubt.

SENTENCE 2d.

13 也 ² ya² 9 聖 ³ sung³ 5 天 ¹ tien¹ 1 子 ² Chee²

10 又 ¹ yao¹ 6 徒 ² choong³ 2 貢 ³ koong

11 多 ³ to³ 7 之 ¹ chee¹ 3 曰 ⁴ ewt⁴

12 能 ³ nung³ 8 將 ¹ cheong¹ 4 固 ³ koo³

Chec-koong replied, Heaven certainly has given this to him : perhaps he is a sage. He indeed possesses great and various accomplishments.

COMMENT.

One day, *Thay-choy*, conversing with one of Confucius's pupils, said respecting his master: "I have seen *Hoo-chee*: he seems equal to every thing. Is he not really a sage?" *Chee-koong*, out of modesty, answered with a degree of doubt, as though he were not certain; but affirmed, that his master indeed possessed that vast ability which the other regarded as characteristick of a sage.

SENTENCE 3d.

10		oong ³	7		chee ¹	4		ewt ⁴	1		Chee ²
11		seu ³	8		gnou ³	5		Tay	2		mun ³
12		ya ²	9		hoo ¹	6		choy	3		chice

25	多	to ³	21	多	to ³	17	鄙	phce ²	13	賤	chin ¹
26	也	ya ²	22	乎	hoo ¹	18	事	see ⁵	14	故	k oo ³
23	哉	choy ³	19	君	quun ¹	15	多	to ⁴			
24	不	put ⁴	20	一	chee ²	16	能	nung ³			

Chee hearing of this, said, Does not Tay-choy
 know me? In the early part of life I was poor and
 low, hence I acquired much skill, in things how-
 ever of little value. But is it great skill in those
 things which forms the honorable man? He does
 not wish for great skill in those trivial things.

COMMENT.

The sage says, that in the early part of life he was poor, and exposed to hardships, which constrained him to exert his powers, and acquire skill in various arts. This, however, says he, was only in arts of little value, such as archery, horsemanship, &c. But he denies that to excel in these is characteristic of a sage, or that skill of this kind is requisite for those who have to instruct men in the nature of virtue. He therefore adds, The honorable man feels no desire to possess extraordinary skill in those things.

SENTENCE 2d.

7	試	see ³	4	云	wun ¹	1	卒	Lou
6	故	koo ³	5	吾	oong ¹	2	日	ewt ¹
9	藝	gni ³	6	六	put ¹	3	子	Chee ³

Lou says,¹ *Chee* was accustomed to say,² I
 was not⁶ employed⁷ in public business;⁸ hence I
 cultivated⁹ inferior arts.

COMMENT.

Lou was a disciple of Confucius. His paternal name was *Khyum*, and his proper name, *Lou*. The sage says, When I was young, I was not employed by the magistrate in public business, and therefore applied to the cultivation of inferior arts, as music, horsemanship, archery, &c. Hence my skill in them. *Ong see* says, that *Kyum-lou*, on this occasion, recollects the sage's often expressing himself thus relative to his education, long before this question was put by *Tay-choy*. On this account he recorded the anecdote.

REMARKS ON THE CHARACTERS.

SENTENCE 2. char 6. *Choong*, gentle, slow, to permit, also to give; to endue with capacity. The key is *see*, silk, the character on the left.

SENTENCE 4. char. 7. *See*, to use, or to employ, to be employed in public business. The key is *guai*, a word, the character on the left.

SECTION VI.

- 22 叩 ^skhou¹³ 於 ^seu¹ 無 ^smoo¹ 子 ²Chce
- 23 其 ¹khee¹⁶ 我 ³gno⁹ 知 ¹chee² 曰 ⁴ewt⁴
- 24 兩 ²lyong¹⁷ 空 ³khoong¹⁰ 也 ²ya² 吾 ¹oong¹
- 25 端 ¹tin¹⁸ 空 ^skhoong¹¹ 有 ¹yacu⁴ 有 ¹yao¹
- 26 而 ¹gnec¹⁹ 如 ³gnee¹² 鄙 ³phee⁵ 知 ¹chce¹
- 27 竭 ⁴khit²⁰ 也 ²ya² 夫 ³boo⁶ 乎 ¹hoo¹
- 28 焉 ²in²¹ 我 ³gno¹⁴ 問 ³mun⁷ 哉 ¹choy¹

1 2 3 4 5
 Chee says, Do I possess knowledge? know-
 6 7 8 9
 ledge I do not (possess.) Yet when an ignorant
 10 11 12 13
 man enquires of me, however empty his mind may
 14 15 16 17 18
 appear, I explain to him the nature of things*
 19 20 21 22 23
 with the utmost diligence.

COMMENT.

In this sentence, the sage through extreme modesty says, Some suppose I possess vast knowledge. But do I indeed? The nature of things is deep and almost boundless, and the ability of man is limited: my knowledge is scanty indeed. Yet if I can in any way instruct men, I will do it with every degree of diligence. Nor is it necessary that a man be wise in order thus to obtain instruction. Were any one, ignorant in a high degree, to seek instruction from me, I could by no means withhold it from him; I must unfold to him what I have myself attained: I would labor to make him comprehend the whole of an idea, and not leave him with a partial view of things. Such is my manner of teaching, and thus diligently do I instruct men. Some, pleased, say, I possess vast knowledge. But how have I the knowledge which they ascribe to me?

* “*Khou khce lyng tin;*” Literally, “Shew him both sides,” or the beginning and the end.

REMARKS ON THE CHARACTERS.

17. *Koong*, empty, void. The key is *cwt*, a hole, the character above.

25. *Khou*, to enquire; also to shew, to instruct. The key is *hou*, a mouth, the character on the left.

SECTION VI

13		ee ²	9		ch ut ⁴	5		put ⁴	1		Chee ²
14		hoo ¹	10		Thoo	6		chhee ³	2		cwt ⁴
11		oong ¹	7		ho ¹	3		hcong ²			
12		ee ² *	8		put ⁴	4		nieu ²			

1 2
Chee says, The Hoong bird appears no more !

3 4 6 5
The Thoo comes forth no more from the river ! 7 11
am stopped in my course of instruction ! 12

*Ee, in this connexion, signifies to be stopped, &c.

COMMENT.

The *Hoong* is a bird which is said to have appeared in all its splendor in the reign of the emperor *Sun*, and to have sung melodiously in that of *Mun-wong*. The river-animal *Thoo*, is said to have the head of a dragon, the body of a horse, and spots on its back resembling seals. Hence *thoo* is now used to denote a seal. It is said to have appeared in the time of the emperor *Hoo-khce*. Both of these sentences are descriptive of the felicity which existed in the reigns of these royal sages.

' *Cheong-chee* says, The appearing of the *Hoong* bird, and the coming forth of the *Thoo*, are emblematical of bright and prosperous days. The halcyon days of the emperors *Hoo-hee*, *Sun*, and *Mun-wong* were not likely to return: they were irrecoverably gone; and *Hoo-chee* perceived that all his attempts to instruct the people in the knowledge of virtue were fruitless.

REMARKS ON THE CHARACTERS.

3. *Hoong* or *shoong*, the name of a fabulous bird, which is said to have made its appearance in the reign of the emperor *Sun*. Many things are related by the Chinese writers respecting this bird; such as, that its plumage is of five different colors, that it has five different notes, and at the sight of it all other birds, filled with awe, fly away. The key is *neu*, a bird, the character within.

7. *Ho*, a river; a stream of water, which rising within land, runs at length into the sea. The key is *soi*, water, which is the character on the left.

SECTION VIII.

- | | | | | | | | |
|------|-------------------|---|-------------------|---|--------------------|---|-------------------|
| 19 過 | kwo ³ | 見 | kin ³ | 衣 | ee ³ | 予 | chee ¹ |
| 之 | chee ¹ | 之 | chee ¹ | 裝 | syong ³ | 見 | kin ³ |
| 之 | pit ¹ | 雖 | soi ³ | 者 | chea ² | 齊 | chee ¹ |
| 趨 | chee ¹ | 少 | seu ³ | 與 | ee ² | 衆 | choo ¹ |
| 之 | pit ¹ | 瞽 | koo ³ | 者 | chea ³ | | |
| 作 | chok ⁴ | 者 | chea ² | 冕 | min ³ | | |

Chee, when he saw one in mourning for his parent, or one with the hat and the robes of a magistrate, or one bereft of sight,—on perceiving (such) though younger than himself, would rise : if before them, he would hasten out of the way.

COMMENT.

Fwan-see says, The heart of the sage sympathized with one in mourning, venerated one in the dress of a magistrate, and commiserated any one deprived of sight or otherwise maimed. He respectfully rose on seeing them ; or hastened out of the way if he was before them. This he constantly did with the greatest readiness.

REMARKS ON THE CHARACTERS.

8. *Syong*, the clothing of the lower part of the body. The key is *ee*, clothing ; the character below.

11. *Koo*, a man who has lost his sight. The key is *mok*, the eye ; the character beneath.

22. *Chhee*, to run, or go swiftly, to move with large strides. The key is *chou*, grass, the character on the left.

SECTION IX.

- 19 忽 futt⁴ 13 彌 gnee¹ 7 仰 yong² 1 顏 Gnan
- 20 焉 in³ 14 堅 hin¹ 8 之 chee¹ 2 淵 in
- 21 在 choy³ 15 瞻 chin¹ 9 彌 gnee¹ 3 哮 wy³
- 22 後 bow³ 16 之 chee¹ 10 高 kou³ 4 然 in¹
- 17 在 choy³ 11 鑽 chün¹ 5 歎 than³
- 18 前 chin¹ 12 之 chee¹ 6 曰 cwt¹
 y y

Gnan-in, bursting out in admiration (of the sage's virtue) says, When I look up to it, how high it appears ! Attempting to penetrate it, how firm ! Looking stedfastly upon it, that which was before my face, seems suddenly behind me !

COMMENT.

Gnan-in applied himself thoroughly to study the precepts and example of the sage ; and bursting out in admiration of their excellency, says, I endeavor to enter into the sage's way, and look up stedfastly to his example for the sake of realizing his virtue ; but who is able to reach its height ? I attempt to penetrate it, but it resists my efforts : I am unable to enter into its nature, so as to form myself after the same pattern. I set myself to comprehend it, but it eludes my grasp : now it seems plain before my face, but on a sudden it appears behind me ; it surrounds me

on every side, and its height and excellence exceed my comprehension. *Gnan-in* entered into the nature of his master's precepts and example, beyond any of his fellow-pupils; yet he thus expresses his admiration of its inimitable excellence.

SENIENCE 2d.

13	約	yek ⁴	9	博	pok ⁴	5	然	in ¹	1	夫	Hoo
14	我	gnō ³	10	我	gnō ³	6	善	sin ³	2	之	chee ⁶
15	以	ee ²	11	以	ee ²	7	誘	yaou ³	3	循	sun ³
16	禮	ly ²	12	文	mun ³	8	人	yun ¹	4	循	sun ³

Hoo-chee led men forward to knowledge in
a gradual and gentle, but most effectual manner,

He thoroughly instructed me in the beauty of virtue ! he gently allured me to propriety and reason.

COMMENT.

In this sentence, *Gnan-in* is extolling the sage's method of conveying instruction. He says, Although the doctrine of the sage was deep and almost incomprehensibly excellent, he had a most engaging and effectual mode of conveying instruction. *Hou-see* says, The former clause of this sentence refers to the sage's making his pupil deeply acquainted with the nature of wisdom ; and the latter, to his bringing him effectually to the practise of reason.

SENTENCE 3d.

- 19 未 moot⁴ 13 卓 cheong⁴ 7 吾 oong¹ 1 欲 yok⁴
- 20 由 yaou¹ 14 爾 gnce¹ 8 才 choi² 2 能 pa¹
- 21 也 ya² 15 雖 soi² 9 如 gnce³ 3 不 put⁴
- 22 已 ee² 16 欲 yok⁴ 10 有 yaou¹ 4 能 nung³
- 從 choong³ 11 所 so⁴ 5 既 kee²
- 18 之 chhee¹ 12 立 lup² 6 竭 khit⁴

When I wished to desist, I was unable ; to the
 utmost were my powers exerted, till at length I
 had the sage's doctrine clearly fixed in my mind :
 (yet,) although I earnestly desired to imitate him,
 I was unable to follow with equal step.

COMMENT.

In this sentence *Gnan-in* describes the progress which, through the sage's admirable method of teaching, he was at length able to make in his doctrine. This filled him with the highest joy. The endearing manner in which the sage laid open to him those sublime ideas which at first seemed so abstruse, stimulated him to exert all his powers, by the pleasure he experienced in contemplating those treasures of wisdom, which daily appeared more and more accessible. Yet he found it impossible, with all his exertion, to reach the bright example which the sage set before him.

REMARKS ON THE CHARACTERS.

3. *Wy*, a character expressive of admiration. The key is *hou*, a mouth.

9. *Gnee*, full, much, great, extensive. The key is *khoong*, a bow, the character on the left.

11. *Chun*, or *chun*, to penetrate, to enter into. The key is *kum*, gold, the character on the left ; that on the right is *chin*, praise.

14. *Hin*, firm, strong, solid. The key is *thoo*, the earth, which is the character beneath.

15. *Chim*, to see, to observe. The key is *mok*, the eye, which is the character on the left.

18. *Chin*, the face ; before ; first ; to proceed. The key is *taou*, a knife ; the character on the right.

19. *Futt*, suddenly : a little ; light ; forgotten. The key is *sum*, the heart, the character beneath ; that above is the negative, *mok*.

SENTENCE 2. char. 3. *Sun* or *suen*, gentle, gradually ; also a circle, or anything circular : sometimes ; to walk or proceed. The key is *chuk*, slow motion ; which is the character on the left.

7. *Yaou* or *yew*, to shew or instruct, to teach, to lead, influence, &c. The key is *gnin*, a word, which is the character on the left.

SENTENCE 3d. char. 2. *Pa*, to desist, to stop, to cease, to finish. The key is *mong*, a net, the character above ; that below is *nung*, ability.

13. *Cheong*, fixed, extensive ; wide. The key is *sup*, ten, the character at the bottom.

SECTION X.

10 臣 ^{sung⁷} 門 ^{moon³} 子 ^{Chee¹} 一 ^{Chee²}

8 人 ^{yun¹} 5 路 ^{loo} 2 疾 ^{chut⁴}

9 爲 ^{wy³} 6 使 ^{see⁹} 3 痘 ^{pyang³}

¹ Chee being very ill, ² Chee-loo appointed one
⁷ ⁸ ⁹ ¹⁰ of his pupils to act as his official servant.

COMMENT.

Hoo-chee at this was time not in the mandarineship, and had therefore no right to an official servant. *Chee-loo*, however, wished to retain a person about him in his sickness, in an official capacity. His idea was that of shewing deference to the sage; but he knew not how to do it in a becoming manner.

* *Sung*, denotes properly the minister of a prince: he has the care of burying his master according to his rank. *Chee-loo's* idea seems to have been that of providing a sumptuous funeral for the sage (in case he died) as though he had been in the mandarineship, which he had now resigned.

SENTENCE 2d.

- 19 詐 scii¹ 13 臣 sun¹ 7 由 Yaou 1 痘 Pung
- 20 欺 hee¹ 14 而 guee¹ 8 之 chee¹ 2 閑 kan²
- 21 欺 hee¹ 15 爲 wye³ 9 行 hung³ 8 曰 ewt⁴
- 22 天 tien¹ 16 有 yaou¹ 10 詐 cha³ 4 久 kou³
- 23 乎 hoo¹ 17 臣 sun¹ 11 也 ya³ 5 矣 ee²
- 18 吾 oong¹ 12 無 moo³ 6 戝 choy³

Being somewhat recovered, the sage said, How long a time has Yaou acted thus perversely! I ought to have no official servant, and he has compelled me to have one! Whom am I opposing by this? Am I not opposing heaven?

COMMENT.

After the sage was somewhat recovered, he knew this circumstance; for he was before too ill to notice it. When he knew it, therefore, he said, "I ought not to have an official servant—all men know this; I cannot violate the order of society by retaining an official servant. This would be an outrage against heaven. For a man to act contrary to the designation of heaven, is no small crime." He thus represented the greatness of the fault, in order the more deeply to reprove *Chee-loo*.

SENTENCE 31.

- 19 手 sou³ 13 死 sec³ 7 臣 sun¹ 1 且 chea²
- 20 乎 hoo¹ 14 於 eü¹ 8 之 chee¹ 2 予 eu¹
- 21 且 chea² 15 二 gnee³ 9 手 sou³ 3 與 ee¹
- 22 予 eu¹ 16 三 sam¹ 10 也 ya² 4 其 khee¹
- 23 縱 choong² 17 子 chee² 11 無 moo³ 5 死 sec³
- 24 不 put⁴ 18 之 chee¹ 12 寧 nung¹ 6 於 eü¹

31 道 tou³ 23 予 ee¹ 25 得 tuk⁴
 32 路 loo³ 29 死 see³ 26 大 tay³
 33 平 hoo¹ 30 於 eu¹ 27 葬 chong²

Suppose I had died in the hand of this official servant? Is it not more pleasant, to die in the hands of two or three of my disciples? Suppose I could not have obtained a great funeral, should I have remained dead in the highway?

COMMENT.

“A great funeral,” i. e. such a funeral as the sun, or official servant of a mandarine, causes to be made for his master when he dies, “Dying, or being left dead on the highway,” implies, the being left on the highway without burial. The sage, by these

expressions, indicates how much he abhorred the idea of transgressing the rules of decorum, by having a minister or official servant, to provide a funeral for him unbecoming his station.

Fouen-see says, *Chung-chee*,* when near death, rose from his couch, and changing the mat on which he lay, (because it had been given him by a wicked man), said, "I have now every thing right around me," and then died. Such was his sense of propriety. *Chee-loo* wished to manifest respect to the sage, but he forgot that it was contrary to propriety for him to have an official servant attending him: this inadvertence betrayed him into this fault, and caused him to offend against heaven, in thus acting contrary to the order which it had established among men. The honorable man is attentive to every thing which relates to his conversation and conduct, and deems a small impropriety by no means unworthy his notice. The sage thus severely reproved *Chee-loo*, for the sake of instructing his other disciples.

REMARKS ON THE CHARACTERS IN SECTION XI.

SENTENCE 1st. char. 10. *Cha*, improper; contrary to reason and law. The key is *gnin*, a word.

SENTENCE 2d. char. 29. *Chong*, to bury, to inter. The key is *chou*, grass, the character above.

* Not the Commentator of this name, but a pupil of the sage's, who has been frequently mentioned before.

SECTION XI.

- 19 諸 ^s chee 13 諸 ^s chee 7 於 ¹ eu¹ 1 子 ² Chee
- 20 丁 ² Chee 14 求 ³ khou³ 8 斯 ² see³ 2 貢 ⁴ koong
- 21 曰 ⁴ cwt⁴ 15 善 ¹ sin¹ 9 韶 ⁵ wun⁵ 3 曰 ⁴ cwt⁴
- 22 沽 ¹ koo¹ 16 賣 ³ ka³ 10 遺 ⁴ took⁴ 4 有 ¹ yaou¹
- 23 之 ¹ chee 17 而 ¹¹ gnee¹¹ 而 ¹ gnee¹ 5 美 ³ mce³
- 24 哉 ³ choy 18 沽 ¹² koo¹ 藏 ⁶ chong⁶ 哉 ⁴ yok⁴

31 者 chea² 29 待 toi³ 27 戟 choy²⁵ 沽 koo¹

32 也 ya¹ 30 貨 ka³ 28 我 guo³ 26 之 chee¹

1 2 3 4 5
Chee-koong says, One who has a precious
6 7 8 9 10 11 12
jewel in his possession, folds it up, and deposits it
in his cabinet; he then seeks a valuable price, and
13 14 15 16 17
sells it. Chee replies, “ I sell my jewel—I certain-
ly sell.” 18 19 20
I wait for a price, however.

COMMENT.

Chee-koong felt that Koong-chee, so capable of leading men forward in the paths of virtue, was yet unemployed in a public capacity; he therefore delicately hinted to him his wish in this comparison. Koong-chee replied, that it was highly proper in a man

thus circumstanced, to sell his jewel ; but yet he ought to wait till a price was offered, and by no means to go and seek a chapman.

Fwan-see says, 'The honorable man is by no means averse to engaging in public employments ; but if the people have no desire to be led in the path of virtue, he reserves himself till they learn to value reason ; as a man possessed of a precious jewel, waits till a proper price be offered.'

REMARKS ON THE CHARACTERS.

10. *Wun*, to cover, conceal, inclose, deposit. The key is *phoo*, leather, the character on the left.

11. *Took*, a cabinet, any thing in which a jewel is laid up. The key is *hy*, or *hee*, a chest, the outward character.

16. *Ka*, or *koo*, price, value, &c. The key is *pi*, a pearl, the character below.

22. *Koo*, to buy ; to sell, to traffic ; the key is *soi*, water, the character on the left.

SECTION XII.

5 戲 ^{ee} S 居 ^{kee³} 1 子 ^{Chee²}

4 九 ^{kou²} 2 欲 ^{yok⁴}

Ch'ee wished to reside in a strange country.

COMMENT.

Kou-ee denotes the east.* The sage expressed this desire because he was discouraged by the inattention of his own countrymen to his instructions.

* Literally, "the nine regions to the eastward."

SENTENCE 24.

13 何 ho¹ 9 君 qunn¹ 5 之 chee¹ 1 或 Wak
 14 隴 lou³ 10 之 chee² 6 何 ho¹ 2 曰 cwt⁴
 15 之 chee¹ 11 居 kee¹ 7 之 chee² 3 隴 lou³
 16 有 yaou¹ 12 之 chee¹ 8 曰 cwt⁴ 4 如 gncc⁵

One observed, Wretched (are foreigners!)
 How can any one (dwell among them)? Chee
 replied, In dwelling among foreigners, what of
 wretchedness does the honorable man experi-
 ence?

COMMENT.

The honorable man effects a reformation of manners in a strange country where he may reside ; and causes it to resemble his own. How then can it appear wretched and barbarous to him ?

SECTION XIII.

¹⁶ 其 _{khee¹} 正 _{chung³} 反 _{fwan²} 子 _{Chee¹}

¹⁷ 所 _{so²} 雅 _{Gna⁷} 魯 _{Loo²} 曰 _{cwt⁴}

¹⁸ 頌 _{Choong⁸} 然 _{in} 言 _{oong³}

¹⁴ 各 _{kok⁴} 後 _{hou³} 自 _{chee³}

¹⁵ 得 _{tuk⁴} 樂 _{gnok⁴} 衛 _{Wy}

Ch e says, Leaving W y , I returned to L o .
 Afterward I regulated music: the Gna, the
 Choong* I restored to their due order.

COMMENT.

In the winter of the 11th year of *Oi-koong*, *Koong-chee* returned from the *Wye* country to his own country, *Loo*, where the ordinances of the great *Chou* were now regarded; but poetry and music were quite in a state of disorder. The sage had been travelling far and wide for the sake of regulating things in other provinces; but seeing his instructions almost universally disregarded, he at length returned to his own country, for the sake of regulating things there.

* These are two chapters or divisions of the *See*, mentioned before. *Choong* or *syng*, means to sing, to recite. The key is *ip*, a page, or head.

SECTION XIV.

- 22 困 不 入 子 quun³ 15 put⁴ 8 yep⁴ 1 Chee²
- 23 何 敢 則 曰 ho¹ 16 kum² 9 chuk⁴ 2 ewt²
- 24 有 不 事 出 yaou¹ 17 put⁴ 10 see³ 3 chut⁴
- 25 於 勉 父 則 eü¹ 18 min² 11 hoo³ 4 chuk⁴
- 26 我 不 兄 事 gno³ 19 put⁴ 12 hung⁵ 5 see³
- 27 詈 爲 妻 公 choy³ 20 wy³ 13 song³ 6 koong¹
- 28 酒 事 鄕 hung¹ chou² 14 see³ 7 hung¹

Chee says, Without, a man should faithfully
 serve the ruler ; within, he should display filial and
 fraternal respect ; the duties of mourning, fulfil
 with unremitting diligence ; at convivial seasons,
 avoid excess. But how is this ability in me ?

COMMENT.

This sentence, like that in sect. 2, of Chap. 1st. Book IV. is expressive of the sage's deep humility. This moreover manifests his earnest desire to discharge aright these four grand duties of life.

REMARKS ON THE CHARACTERS.

7. *Hung*, a term given to a superior mandarin, of which some reckon six ; some, three ; and some, nine. The key is *chit*, the knot in a bamboo.

8. *Qhun*, excess, disease. The key is *wy*, an inclosure.

SECTION XV.

¹³ 畫 chou³ 9 斯 see³ 5 曰 ewt⁴ 1 子 Chee²

¹⁴ 夜 yea³ 10 夫 hoo¹ 6 折 sy³ 2 在 choy³

¹¹ 不 put⁴ 7 者 chea² 3 川 chān¹

- ¹² 舍 seah² 8 如 gneec³ 4 上 syong²

Chee being upon a river, says, In this manner does the river perpetually flow! It stays not day or night!

COMMENT.

This sentence represents the continual changes which occur in the natural course of things: they pass away and return again in constant succession; not a moment intervenes between the past and the succeeding. Thus is it with real virtue; the idea is easy to be apprehended: nothing more fitly describes the natural operation of a virtuous principle than the flowing of a river. The sage therefore represents it by this similitude, and wishes the *tyro* to be constantly careful, that not a moment pass without some advance being made in virtue.

SECTION XVI.

10 色 suk⁴ 7 德 tuk⁴ 4 未 mee³ 1 子 Chee³
 11 者 chea² 8 如 guee³ 5 見 kin³ 2 曰 cwt⁵
 12 也 ya² 9 好 hou³ 6 好 hou³ 3 吾 oong³

1 2 3 5 4 6
 Chec says, I have seen no one who esteems
 7 8 9 10
 virtue as men esteem pleasure!

COMMENT.

Chea-see says, To approve innocent pleasures, and detest unlawful ones, is a high degree of virtue. To be as strongly attached to virtue, as the vicious are to pleasure, is to have a high veneration indeed for virtue. Few people however are able to attain to this.

SECTION XVIII.

10 賀³ qui² 示⁷ mee³ 如⁴ gnee⁵ 子¹ Chee⁶

止¹¹ 成⁸ 爲⁵ 曰² cwt¹

吾¹² oong⁹ 山⁶ 詛³ phee⁸

25 往 ^swong²¹ 一 yat⁴ 17 平 pheng¹³ 止 chee¹

26 也 ²ya² 22 簪 qui² 18 地 tee³ 14 也 ²ya²

23 進 chun³ 19 雖 soi¹ 15 詐 phree³

24 吾 ³oong²⁰ 覆 foock⁴ 16 如 gnee³

1 2 5 6
Chee says, In forming a mountain, were I to
stop when one basket of earth is lacking, I actu-
ally stop;* and in the same manner, were I to add
11 9 10 7 8 12
17 18 19 21 22
to the level ground though but one basket of earth
13 21 25
daily, I really go forward.

* i. e. "Render my labor abortive."

COMMENT.

This idea of the sage accords with that saying in the *See*, “ In forming a mountain (ten *nyoon* in height), if a man, raising it nine *nyoon*, leave it incomplete by only one basket of earth—.” He says, In erecting a mountain, if a man, having nearly finished it, leave his work incomplete for want of one basket of earth, he himself defeats his own design : if, on the contrary, a man add to the level ground, only one basket of earth in constant succession, he makes a real advance. Thus any one, by continued efforts, may, from the smallest beginnings, become complete in virtue and knowledge. But if a man, in the midst of the path of virtue, suddenly stop, he loses all the fruit of former exertions. A man’s desisting or proceeding, however, rests intirely with himself.

REMARKS ON THE CHARACTERS.

10. *Qui*, a basket made of bamboo. The key is *chek*, a bamboo, the character above; that below is *qui*, rich.

20. *Fook*, to make; to put, to add. The key is *sy*, the east; the character above.

SECTION XIX.

10 回 Hooi 7 惰 to³ 4 之 chee¹ 1 于 Chee²

11 也 ya² 8 者 chea² 5 而 gnee¹ 2 曰 ewt⁴

12 真 khee¹ 9 不 put⁴ 3 語 gneu³

Choo says, The pupil with whom I converse
with unwearied delight, is this Hooi !

COMMENT.

Fwan-see says, *Gnan-chee*, or *Hooi*, paid the utmost attention to the sage's instructions ; his heart entered into them, and he diligently exemplified them in his conduct : nor did he suffer any thing to withdraw his attention from them.

REMARKS, &c.

* 7. *To*, or *tho*, weary, relaxed, not diligent. The key is *sum*, the heart, the character on the left.

SECTION XX.

- 16 止 chie³ il 進 chun³ 6 惜 suk⁴ 1 子 Chee
 17 也 ya² 12 也 ya² 7 乎 hoo¹ 2 謂 wye^s
- 18 未 mce³ 8 吾 oong³ 3 顏 Gnan
- 14 見 kin³ 9 見 kin³ 4 淵 in
- 15 其 khee¹ 10 其 khee¹ 5 曰 cwt⁴

Chee says of Gnan-in, by way of admiration,
 I saw him continually advance,¹ but I never saw
 him stop (¹⁵ in the path of knowledge!) ¹⁶

COMMENT.

The sage refers here to what is said in Sect. XVIII relative to constancy in the pursuit of virtue. *Gnan-in* was now dead, and *Koong-chee*, expressing his admiration of him, says, *His* progress was indeed constant; he never stopped even for a moment.

SECTION XXI.

- | | | | | | | | | | | |
|----|---|-------------------|----|-------------------|------------------|---|-------------------|------------------|---|-------------------|
| 16 | 有 | yaou ¹ | 秀 | sou ³ | 6 | 秀 | sou ³ | 1 | 子 | Chee ² |
| 17 | 矣 | cc ² | 而 | gnce ¹ | 7 | 者 | chea ² | 2 | 曰 | cwt ⁴ |
| 18 | 夫 | hoo ¹³ | 不 | put ⁴ | 8 | 有 | yaou ¹ | 3 | 苗 | mou ¹ |
| 14 | 實 | sut ⁴ | 6 | 矣 | cc ² | 而 | gnce ¹ | | | |
| 15 | 者 | chea ² | 10 | 三 | hoo ¹ | 5 | 不 | put ⁴ | | |

1 2 3 4 5
 Chee says, The blade ^{may} spring up, and
 produce no blossom, the blossom ¹¹ ¹³ ¹⁴ may appear and
 the full ear ¹¹ ¹³ ¹⁶ not follow.

COMMENT.

The rising blade of any grain is termed *mou*; the blossom is termed *sou*; and the full ear *sut*. A pupil who begins to learn, without persevering till he come to some degree of perfection, is like the blade without the blossom or flower, or like the blossom which produces no fruit. For this reason, the honorable man strives to persevere till he arrive at perfection.

REMARKS ON THE CHARACTERS.

3. *Mou*, an ear of corn; also the blade. The key is *chou*, grass, the character above; that below is *tien*, a field.

6. *Sou*, a flower, a blossom of any kind. The key is *wo*, corn in the ear, which is the character above.

SECTION XXII.

- 19 十^{sup⁴} 13 如^{gnec³} 7 焉^{in¹} 1 子^{Chee^c}
- 20 而^{gnec¹} 14 今^{kyum¹} 8 知^{chee¹} 2 曰^{ewt⁴}
- 21 無^{moo³} 15 也^{ya³} 9 來^{lo i¹} 3 後^{hou^s}
- 22 聞^{mun⁵} 16 因^{sec³} 10 者^{chea²} 4 生^{sung^s}
- 23 三^{in¹} 17 ——^{= sup⁴} 11 之^{chee¹} 5 可^{kho²}
- 24 其^{see¹} 18 五^{oong¹²} 不^{put⁴} 6 畏^{wy^s}

○

29  ya² 27  chok⁴ 25  yek⁴

30  ee² 28  wy⁵ 26  put⁴

¹ ³ ^{3 4} ⁵ Chee says, A young man can become an ob-
 ject of veneration : may not his knowledge, advan-
 cing, become like mine at present ? But if any
⁶ ¹² ⁸ one, at the age of forty or fifty, shall have made
²¹ ²² ^{16 17} ^{13 19} no proficiency in knowledge, he will never be able
 to render himself ⁴⁸ venerable.

COMMENT.

Hoo-chee says, One young in years may, by unwearied diligence, advance in learning till his proficiency be such as to render him venerable. By constantly storing his mind with knowledge, may he not advance as far as I have been able to advance, even at this day ? But if any one be idle,—if he arrive at a considerable age with little or no improvement, he can never become respectable. The sage said this to encourage men to exertion.

SECTION XXIII.

22	乎	乎	hoor ¹	15	異	such ⁶	8	無	moo ³	1	予	Chee ⁶
23	繹	語	uk ⁴	16	gnec ^{5*}	9	從	choong ⁵	2	曰	cwt ³	
24	之	之	chee ¹⁷		chee ¹	10	乎	hoor ¹	3	法	fwat ³	
25	爲	言	wy ³	18	guin ¹	11	改	khoy ³	4	語	guic ³	
26	貴	能	qui ³	19	nung ³	12	之	chee ¹	5	之	chee ¹	
27	說	無	cwt ⁴	20	moo ³	18	爲	wy ³	6	言	gnin ¹	
28	而	說	gnee ¹	22	cwt ⁴	14	貴	qui ³	7	能	nung ³	
		與										

* Some copies have *與* instead of this character.

41 已 ee² 37 如 gnee³ 33 不 put¹ 29 不 put⁴
 42 矣 ee¹ 38 之 chhee¹ 34 改 khoy³ 30 繹 uki¹
 39 何 ho¹ 85 吾 oong¹ 31 從 choong³
 30 也 ya² 16 末 moot⁴ 32 而 gnee¹

Chee says, Is direct and severe reproof able
 to produce no compliance? Change of conduct,
 however, is the grand thing. Is oblique and gentle
 admonition capable of producing no pleasing
 sensation? yet, thorough conviction of mind is
 the grand object. With those who seem pleased
 without being convinced,—who assent to reprocf,

³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸
 without changing their conduct, in what manner
 shall I act ?

COMMENT.

Blunt and direct reproof affects a man with fear, hence he may feign compliance therewith ; but when there is no real change of mind, a man will merely assent to the instruction given him, and there stop. Indirect and gentle admonition excites no angry sensation ; a person may therefore appear pleased therewith, and be even delighted with the instruction conveyed ; but if he enter not thoroughly into the ideas thus conveyed, this will be insufficient to work the slightest change in the man : he remains exactly what he formerly was.

REMARKS ON THE CHARACTERS.

3. *Fwat*, to rule, correct, punish ; to be severe. The key is *soi*, water, the character on the left.

5. *Suen*, a term used in divination ; also moderate, gentle, favorable. The key is *kkee*, self, the character above.

SECTION XXIV.

Is only a verbal repetition of the latter part of Sect. viii. in Chap. I. Book I. which the Chinese, however, continue to retain in the book, out of veneration for Confucius.

SECTION XXV.

13		tit ⁴	9		* phut ⁴	5		kho ²	1		Chee
14		chee ²	10		hoo ¹	6		tit ⁴	2		cwt ⁴
15		ya ²	11		put ⁴	7		see ²	3		sam ²
			12		kho ²	8		ya ²	4		quun ¹

Chhee says, The general of a large army^t
 may be overcome; but you cannot overcome
 the determined mind even of a peasant.¹⁴

* Phut, a pair, a couple; used also to denote the common people; the sense here. The key is
 hy, a box, &c.

† Literally an army of three quuns, or of 37,500. See the comment on Section X. chap. I.

COMMENT.

Hoo-see says, The strength of an army lies distributed among a number of men; but the decided resolution of a man is concentrated within himself; hence the former may be overcome, the latter cannot; for could it be overcome, it would be unworthy the name of decision of mind.

SECTION XXVI.

- 16 者 chea² 11 者 chea² 6 袍 phou¹ 1 = = Chee²
- 17 其 khee¹ 12 立 lup⁴ 7 與 ee¹ 2 曰 ewt⁴
- 18 由 yaou¹³ 而 gnee¹ 8 衣 ee³ 3 衣 ee³
- 19 也 ya² 14 犬 put⁴ 9 狐 hoo¹ 4 敝 pay³
- 20 與 ee² 15 恥 chee³ 10 貂 hok¹ 5 縊 wun³

1 Chee says, 2 Yaou is 3 the man, who, 4 in torn
 clothes or common apparel, 5 sits with 6 those dressed
 9 in furred robes, 10 without 11 feeling 12 shame.
 8 13 14 15

COMMENT.

Such was the mind of *Choo-loo*, that he was neither affected with riches nor poverty : his resolution was quite equal to walking in the way which the sage laid down for men. The sage, therefore, praised him in this manner.

SENTENCE 2d.

7 不 put⁴ 5 何 ho¹ 3 不 put⁴ 1 不 Put⁴
 8 殘 chong¹ 6 用 yoong³ 4 求 khou³ 2 支 phee¹

“ Void alike of envy and covetousness, how
 should he act wickedly ? ”

COMMENT.

This is a line which the sage quoted from the *See*, in praise of Chee-loo.

SENTENCE 3d.

13	足	c hok ⁴	9	是	see ³	5	誦	choong ¹	子	Chee ²	
14	以	cc ³	10	道	tou ³		之	chee ¹	2	路	loo
15	臧	chong ¹	11	也	ya ²	7	子	Chee ³	3	終	choong
12	何	ho ¹		曰	ewt ⁴	4	身				sun ³

Chee-loo the whole day employed himself in reading this sentence. Chee then said, This is truly the way of virtue; but how is it sufficient to be free from envy and avarice!

COMMENT.

Chee-loo, delighted with the sage's pronouncing him capable of resisting the solicitations of envy and avarice, employed himself continually in repeating the sentence here quoted, and discovered no wish to advance any farther in the path of virtue. The sage therefore repeated his admonition, and advised him to think of making further advances.

REMARKS ON THE CHARACTERS IN SECTION XXVI.

SENTENCE 1st. char. 5. *Wun*, a kind of linen, or rather of cotton cloth. The key is *see*, silk, &c. the character on the left.

6. *Phou*, a long robe made of linen or cotton; any long robe worn in common. The key is *ee*, clothes, the character on the left.

9. *Hoo*, an animal with a sharp thin nose, and a large tail; probably the ermine; also fur. The key is *khin*, a dog, the character on the left.

Lok, or *mok*, an animal of nearly the same kind with the *hoo* mentioned above. The key is *chee*, a hog, the character on the left.

SENTENCE 2d. char. 8. *Chong*, virtue; virtuous. It sometimes means, to place or deposit for a sacred purpose. The key is *sun*, a servant, the character in the midst.

SENTENCE 3d. char. 5. *Choong*, to read. The key is *guin*, a word.
D d d d

SECTION XXVII.

13 也 ya² 9 柏 pak 5 然 in¹ 1 = Chee⁹

10 之 chec⁴ 6 後 hou³ 2 曰 ewt⁴

11 後 hou³ 7 知 chee¹ 3 歲 soi³

12 彫 teu¹ 8 松 Choong 4 寒 lion¹

Chee says, (Wait) the winter season; then
mark the Choong-pak, (when the other trees)
lose their foliage.

COMMENT.

Fwan-see says, In seasons of public tranquillity, the worthless
man may fill an office, and may appear little different from the

honorable man. Let a time of danger arrive, however; then the superior firmness of the honorable man may be easily discerned.

SECTION XXVIII.

13 不 ¹ 天 ² 不 ³ 子 ⁴ Chee⁵
 put¹ 9 put² 5 put³ 1

14 懈 ¹ 夏 ² 惑 ³ 曰 ⁴ cwt⁵
 khce¹ :o yaou² wak³

11 勇 ¹ 仁 ² 知 ³ chee⁴
 yoong¹ yun² chee³

12 者 ¹ 者 ² 者 ³ chea⁴
 chea¹ chea² chea³

Chee says, The man of knowledge feels no
 doubt; the man of perfect virtue, no inward dis-
 turbance; the man of true courage, no fear.

COMMENT.

Reason so illuminates the mind of the man of knowledge, as to dispel all doubt: in the man of virtue it is sufficient to subdue every mean and selfish desire; hence, he is a stranger to inward commotion. Strength of mind renders a man equal to all the difficulties which attend the path of virtue; hence, he rises superior to fear.

SECTION XXIX.

- 16 未 ^{mee³} 道 ^{tou³} 學 ⁶ 子 ^{hok⁴} Choo
17 可 ^{kho²} 可 ^{kho²} 未 ^{mee³} 曰 ^{cwt⁴}
- 18 與 ^{ee¹} 與 ^{ee¹} 可 ^{kho²} 可 ^{kho²}
- 19 立 ^{lup⁴} 適 ^{suk⁴} 與 ^{ee¹} 與 ^{ee¹}
- 20 可 ^{kho²} 道 ^{tou³} 適 ^{suk⁴} 共 ^{koong³}

25 與 ee¹ 23 未 mee³ 21 與 ee¹

26 欺 khin² 24 可 kho² 22 立 lup⁴

¹ Chee says, A man may be able ³ to apply to
 learning, and yet be ⁷ unable to make ⁹ any progress
 therein; though able ¹² to make ¹³ some progress in the
 right way, he may yet never ¹⁵ become fixed there-
 in: he may become ¹⁶ settled therein, and yet by no
¹⁹ means arrive ²⁵ at soundness of judgment. ²⁶

COMMENT.

The sage is here exhorting men to aim at the highest possible degree in learning and virtue. *Chung-chee* says, He who knows (the value of) what he seeks, is the man who diligently applies to study: he who uses steady diligence in the pursuit, is the man who is capable of making progress. To become fixed in learning, is, to

apply the whole mind thereto without suffering it to wander to any other object. *Khoong*, here means, to weigh or balance things, and denotes the faculty of weighing things so as to discern what is important and weighty from what is light and trifling. Only he who is thus capable of weighing things, can distinguish accurately what is trifling from what is important and weighty, and estimate things according to reason.

SECTION XXX.

- 13 室 sut⁴ 9 岌 hee² 5 偏 phin¹ 1 唐 Thong
- 14 是 sec² 10 不 put⁴ 6 其 khee¹ 2 棟 ti
- 15 遠 eun³ 11 爾 gnec³ 7 反 fwan³ 3 之 chee¹
- 16 而 gnee¹ 12 思 sec³ 8 而 gncc¹ 4 華 wa¹

The flower of the Thong-ti moving, bends
 itself from side to side :—and does not my heart
 thus tend towards you? . But far distant is your
¹³
 abode !

COMMENT.

This sentence, “The flower of the *Thong-ti* moving,” &c. is a quotation from the *See*. The former part seems to have little significance, and only serves to illustrate the latter part. Nor is it certain to whom *gnec* (you) refers.

SENTENCE 2d.

10. chee¹ 7 hoo¹ 4 chee¹ 1 Chee³

11. yaou¹ 8 ho¹ 5 sec³ 2 ewt⁴

9. eun³ 6 ya² 3 mee³

Ch'ec says, You by no means desire virtue.
How is it far distant from you !

*
COMMENT.

The sage, after quoting the sentence from the *See*, makes an observation upon it similar to that in Sect. xxix. Chap. i. Book. iv. "How is virtue distant," &c. *Chung-chee* says, In describing virtue, the sage neither represented it as easy of acquisition, lest he should fill the mind of the learner with pride and carelessness ; nor as so difficult as to deter men from the pursuit. He says however, Men have no desire : how is it far distant ? An observation both significant and weighty.

C H A P T E R* II.



SECTION I.

13 言 gni¹ 9 也 ya² 5 燮 tong¹ 1 孔 Koong

14 者 chea¹ 10 似 chee¹ 6 恂 sun³ 2 二 chee²

11 不 put⁴ 7 恂 sun³ 3 於 eoh¹

12 能 nung⁹ 8 如 gnee¹ 4 鄉 hyong¹

* Relative to this chapter, *Tong-see* observes, that what the sage advanced respecting virtue, he constantly exemplified in his daily conduct. Hence the whole of his behaviour, both when actively employed, and in a state of repose, was carefully observed by his disciples. *Hun-see* also says, The whole multitude of *Koong-chee's* pupils burnt with ardent desire to imitate the sage: hence his appearance, his demeanor, his every word and motion, were recollected by them, and recorded with the utmost care, for the instruction of succeeding generations. In perusing this chapter therefore, we can contemplate his actions, and behold the sage himself as though actually exhibited before our eyes.

Koong-chee, in his native province and town,
 was ingenuous and modest in his demeanour: he
 was silent, as though unable to speak.⁵

COMMENT.

The sage from his youth was courteous, modest, and humble in the whole of his deportment; never putting himself forward, as though he knew much, or was some extraordinary person. "His native province," &c. i. e. the place where his father, elder brother, and all his relations dwelt. This sentence refers to his behaviour among them.

SENTENCE 2d.

¹⁰ 唯 ^{wy¹} ⁷ 便 ^{pin³} ⁴ 廟 ^{m̄eu³} ¹ 其 ^{Khee¹}
¹¹ 謹 ^{kun³} ⁸ 便 ^{pin³} ⁵ 朝 ^{cheu¹} ² 王 ^{choy³}
¹² 爾 ^{gnec²} ⁹ 言 ^{gnin¹} ⁶ 廷 ^{tung³} ³ 示 ^{choong¹}

When ² in the paternal temple or the palace, he
asked questions clearly and distinctly, only with
¹¹ respectful caution.

COMMENT.

The paternal temple, on account of its being the resort of all of the same name, was a place where decency of behaviour was strongly inculcated. In the *cheu-tung*, or palace, or more properly the public court, all public business was transacted. The sage was accustomed to say, By no means neglect to obtain a clear idea of things: for this purpose you should both enquire and speak distinctly, with nothing however of disrespect or carelessness. This was one of the excellencies of Confucius, namely his suiting his behaviour to the place in which he was, in being silent among his superior relatives, and freely enquiring about things when in public.

REMARKS ON THE CHARACTERS IN SECTION I.

SENTENCE 1. char. 6. *Sun*, sincere, ingenuous, pleased, modest, serene; The key is *sum*, the heart, the character on the left.

10. *Chee*, silent, quiet as though unable to speak. The key is *yun*, a man, the character on the left.

Sentence 2. char. 6. *Tung*, level, &c. joined with *cheu*, it denotes a palace, as in this connection. The key is *yis*, to advance; the character on the left.

7. *Pin*, pleasant, happy; also distinct, repeated. The key is *yun*, a man, the character on the left.

SECTION II.

- 16 間 與 言 朝
gnun¹¹ ee² gnu¹ Cheu
間 二 侃 與
gnun¹² syong⁷ han² ee³
如 𠂔 侃 𠂔
gnee¹⁸ tay³ han³ ha²
也 夫 如 大
ya² 14 hoo¹ gnee¹ tay²
言 也 𠂔
gnin¹⁰ ya² hoo²

When in the ¹ palace, he addressed the inferior mandarines with ⁵ plainness and simplicity, the superior mandarines, with delicacy.

COMMENT.

The sage's pupils, in this sentence, describe his behaviour in the palace, when the prince was not present. The inferior mandarines were those on a level with himself: the superior mandarines, those above him in rank.

SENTENCE 2d.

10 也 ya^s 7 與 eū^s 4 踏 suk^s 1 君 Quun^s
 8 與 eū^s 5 如 gneu¹ 2 在 choy^s
 9 如 gneu¹ 6 也 ya^s 3 跡 sook^s

When the prince* (his sovereign) was present, he manifested profound awe, thus; putting on a grave and respectful countenance, thus.

COMMENT.

Ee ee here denotes gravity and respect. *Cheong chee* says, Do not forget to be grave and respectful in your intercourse with the magistrate: this is becoming. This was another of those excellencies which the sage's pupils recollect ; namely, his acting thus differently, yet with propriety, towards high and low.

REMARKS ON THE CHARACTERS IN SECTION II.

SENTENCE 1. char. 7. *Han*, simply, plainly, directly. The key is *yun*, a man.

16. *Gnun*, pleasant, polite, delicate. The key is *gnin*, a word, the character in the middle.

SENTENCE 2. char. 3. *Sook*, awe, that respect which prevents a person's being at ease. The key, which is on the left, is *chok*, a foot.

4. *Suk*, awe, respect. The key of this is also *chok*, the foot.

* This prince, the ruler of *Loo*, appears to have been in fact the sovereign, at this time, within his own province.

SECTION III.

10 跡 kyek⁷ 如 gnec¹ 檳 pun³ 君 Quun¹

11 如 gnec¹ 也 ya² 色 suk² 召 cheu³

12 也 ya² 足 chok⁴ 勃 poot³ 使 see³

When his prince appointed him to receive a person come from a distant country, he did it composing his countenance, thus; and walking slowly, thus.

COMMENT.

Both of these actions were expressive of the respect he bore to the commands of his prince.

SENTENCE 2d.

13 也 ya^a 9 前 chin¹ 5 王 cho¹ 1 挈 yup⁴
 後 hou^s 6 右 yaou^s 2 所 so¹
 11 褒 chim¹ 7 手 sou^s 3 與 ee¹
 12 如 gnec¹ 8 衣 ee¹ 4 立 lap⁴

He with joined hands bowed respectfully to those standing either on the left or the right hand; his robes before and behind adjusting, thus.

COMMENT.

That is, turning to those who stood either on his left, or his right hand, when he received this visitor or ambassador, he adjusted his robe, and bowed to them by way of communicating the intelligence.

SENTENCE 3d.

5 也 ya³ 翼翼 uk¹ 趕 Chee¹

4 如如 guce¹ 進進 chun³

Even when hastily entering (any part of the palace,) he lifted up his joined hands by way of salutation, thus, as a bird moves its wings.

COMMENT.

That is, However quickly he might enter through hurry of business, he lifted up his joined hands, by way of respectful salutation; in making which motion, the deep sleeves of his robe, waving, resembled the two wings of a large bird.

SENTENCE 4th.

10 矣 ^{ee⁵} 7 寶 ^{pun¹} 4 復 ^{fook⁴} 1 賦 ^{Pun¹}
 8 不 ^{put⁴} 5 命 ^{mung³²} 退 ^{toi³}
 9 顧 ^{koo³} 6 曰 ^{cwt⁴} 3 忿 ^{pit⁴}

The guest having departed, the sage would repeat his last commands, saying, “The guest is not in sight.””

COMMENT.

When the guest was departing, the sage waited at the door to hear his last request, and after staying there till he could no longer see him, he announced his departure to his prince, repeating any message he might have left after going out of doors. This is another

thing which the sage's pupils recollect, as expressive of his respect toward the guest of his prince.

REMARKS ON THE CHARACTERS.

4. *Pan*, a guest, also a messenger from another. The key is *sou*, the hand, the character on the left.

6. *Poot*, to change the countenance to a pleasing form. The key is *luk*, strength, the character on the right.

10. *Kyok*, to walk gravely, or slowly. The key is *kyok*, a foot.

SENENCE 2d. char. 5. *Che*, the left hand: the key is *khoong*, a workman, the character on the right.

6. *Xiou*, the right hand. The key is *hou*, a month.

9. *Chim*, to adjust one's clothes. The key is *ee*, clothes.

SENENCE 3d. char. 1. *Chee*, hastily, quickly, the key is *chek*, motion, the character on the left.

3. *Uk*, a bird's wing; also to move the arms as a bird moves its wings. The key is *ee*, a bird's wing.

SENENCE 4. char. 2. *Kee*, to see, to be seen, &c. The key is *ip*, a leaf, page, &c.

SECTION IV.

10 容 yoong¹ 也 ya² 4 鞠 kook⁴ 1 入 Yep¹
 如 gnee¹ 5 駢 keong¹ 3 公 koong¹
 9 天 put⁴ 6 如 gnee¹ 3 門 moon³

Entering the door of his prince's palace, he
 bowed himself, thus; () in this manner contracting
 his stature.

COMMENT.

The door of the palace was large and high; but when the sage entered it, he forbore to stretch himself to the full extent of his stature, in order to manifest respect.

SENTENCE 2d.

7 隨 lee³ 行 hung³ 中 choong¹ 立 Lup'
 8 閣 wak¹ 不 put⁴ 門 moon⁵ 不 put⁴

When standing, he did not place himself in
 the midst of the door: in walking in, he did not
 tread on the threshold.

COMMENT.

"In the midst of the door," i. e. of the place at which the prince went out and in. The *Ly* has it, The mandarine, in passing out or in, through the door of the prince, goes to the right door-post; he treads not on the threshold.

Che-a-see says, To tread on the threshold, discovers want of respect.

SENTENCE 3d.

13 似 chee³ 9 如 gnce¹ 5 如 gnee¹ 1 過 Kwo³
 14 不 put¹ 10 也 ya² 6 也 ya² 2 位 wy³
 15 足 chok⁴ 11 其 khce¹ 7 足 chok⁴ 3 色 suk⁴
 16 者 chea² 12 言 gnin¹ 8 蹤 khyok⁴ 4 勃 poot⁴

1 2 3 4 5 6 7 8
 Passing by the (empty) seat of the prince,
 he formed his countenance thus; and adjusted
 his feet in this manner. His words he suppress-
 ed, as though unable to speak.
 9 10 11 12 13
 14 15

COMMENT.

This refers to the seat where the ruler constantly sat, which was generally covered by a curtain. Although the prince was absent, the sage still chose to venerate his seat. Not to do this, betrays want of respect.

SENTENCE 4th.

13	息	suk ⁴	9	屏	phung ⁵⁵	鞠	khook ⁴	1	席	Nip ⁴	
14	者	chea ⁹	10	氣	hee ³	6	躬	koong ¹	2	齊	chee ⁴
11	似	chee ³	7	如	gnee ¹	3	升	sung ⁴			
12	不	put ⁴	8	以	ya ³	4	堂	tong ¹			

Gathering up his robe, he entered the palace

bowing himself, thus ; he also restrained his breath
so as not to breathe out.

COMMENT.

Nip, here means, to gather up, and *chee*, the border or hem of a garment. Politeness requires, that, on entering the palace, the robe should be held about an inch from the ground, lest a person entangling his feet therein should indecently fall. When one approaches a superior, decency requires also that he regulate his breath.

SENTENCE 5th.

10	如	gnec ¹	色	suk ⁴	等	tung ²	出	Chhut ³
11	也	ya ²	怡	ee ²	遲	chung ¹	降	keng ³
12	沒	moot ⁴	怡	ee	顏	gnan ¹	一	yuc ⁴

22 踏 suk¹ 19 其 khee¹ 16 如 gnee¹ 13 階 kay¹
 23 如 gnee¹ 20 位 wy³ 17 也 ya² 14 趕 chee¹
 24 也 ya² 21 瞰 sook¹ 18 復 sook⁴ 15 翼 uk⁴

Going out, he, after descending one step,
 relaxed the gravity of his countenance; appearing
 at ease thus. Having descended to the bottom
 of the flight of steps, he, expanding his arms, appear-
 ed thus like a bird set free. Returning to the
 tribunal he again resumed his gravity, thus.

COMMENT.

"Returning to the tribunal," i. e. to his own tribunal, where it
 was requisite that he should appear with the gravity of a magis-
 trate. This is another instance in which the sage's behaviour, was

recollected by his pupils: it refers to his demeanor when in the palace.

REMARKS ON THE CHARACTERS IN SECTION IV.

SENTENCE 1. char. 4. *Khook*, to look into any thing, also to bend the body, to bow. The key is *kuk*, leather, the character on the left.

SENTENCE 2. char. 8. *Wak* or *wek*, the threshold of the door; the key is *moon*, the door, within which is placed *wak*, any one.

SENTENCE 4. char. 9. *Piung*, to restrain, to leave off, to stop. The key is *see*, a corpse, the character on the right.

13. *Suk*: once inspiring and respiring is termed *suk*: it also means to stop. The key is *sum*, the heart; above which is placed *chee*, self, &c.

SENTENCE 5. char. 21. *Kong*, to put down, to depose from office; also to descend. The key is *fou*, a bound or limit, the character on the left.

4. *Tung*, equal; also a degree or step. It is sometimes added to the singular pronoun in order to form the plural, as *gno-tung*, we, &c. The key is *chok*, a bamboo; beneath which are placed *too*, the earth, and *chin*, an inch.

5. *Chung*, to make or do easily, to boast, to move quickly, to change or alter. The key is *chok*, motion, the character on the left.

8. *Ee*, pleased, happy; the key is *sum*, the heart, the character on the left.

13. *Kay*, an ascent of steps, &c. The key is *fou*, a boundary; the character on the left.

SECTION V.

- 22 蹤 sook⁴ 15 授 sou³ 8 不 put¹ 1 執 Chup¹
- 23 如 gnce¹ 16 勃 peot⁴ 9 勝 sung³ 2 主 quit⁴
- 24 有 yaou¹ 17 如 gnce¹ 10 二 syong² 3 鞠 khook⁴
- 25 循 sun¹ 18 戰 chin³ 11 如 gnce¹ 4 身 khoong¹
- 19 色 suk⁴ 12 捱 yup⁴ 5 如 gnce¹
- 20 足 chok⁴ 13 下 ha 6 也 ya²
- 21 蹤 sook⁴ 14 如 gnce¹ 7 如 gnce¹

In receiving the royal seal, the sage bent his body, thus, as though unable to sustain the weight: he held it as high as the hands are raised in salutation, and as low as though delivering it to another; expressing fear thus in his countenance, and moving his feet slowly, as though near to stumbling.

COMMENT.

When a mandarine was sent to a neighbouring country to transact public business, a seal was delivered to him to authenticate his mission. "As though unable to sustain," &c. He thus received this token of his prince's authority, though in itself not heavy, to testify his deep veneration for him. "As high," &c. that is, he brought his hand to a level with his breast or heart, not lifting it higher nor sinking it lower. "Walking slowly," &c. i. e. scarcely lifting his feet from the ground, like one who had something underneath his feet capable of entangling them.

SENTENCE 2d.

5 色 suk⁴ 3 有 yaou¹ 1 享 Hyong²

4 容 yoeng¹ 2 禮 ly²

In delivering the customary (presents), he displayed a countenance placid and serene.

COMMENT.

When the ministers of the prince to whom he was sent, came to examine his credentials, &c. he delivered his presents, and shewed the seal of his ruler, with an air which indicated a mind firm, yet placid and serene.

SENTENCE 3d.

5 如 gnee¹ 3 愉 ee¹ 1 私 See*

6 也 ya² 4 愉 ee¹ 2 觀 tok¹.

* See denotes private, secret, one's own.

In presenting the private customary (presents) his countenance expressed both pleasure and respect, thus,

COMMENT.

That is, when admitted to a secret audience : on this occasion, he manifested respect mixed with pleasure. This section the sage's pupils recollect relative to his conduct when ambassador. *Seu-see*, however, observes, that from the 9th year of *Tung-kong* to the 13th, *Koong-chee* was in office in the *Loo* country ; after which he went to the *Chi* country ; and that in this time nothing of the nature of an embassy was undertaken. Hence he doubts whether this be not rather a description which Confucius gave of the behaviour proper for an ambassador, than a detail of his own behaviour in that capacity.

REMARKS ON THE CHARACTERS.

2. *Qui* or *qwee*, a public seal, which one author says was formerly seven inches in length ; it seems to have been nearly square. The key is *thoo*, the earth ; two of which characters are placed one above another.

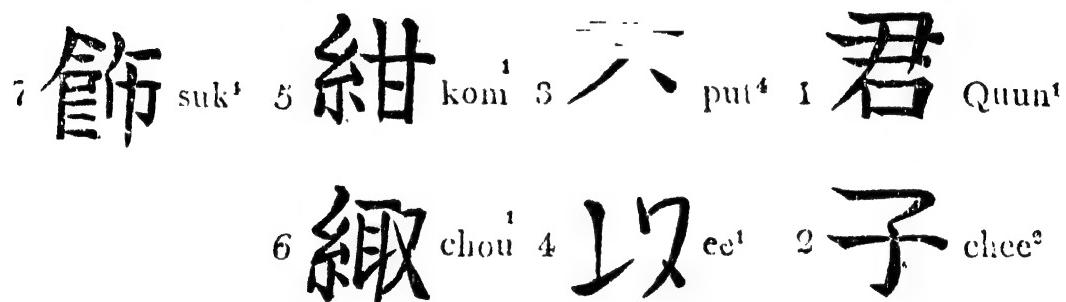
15. *Sou*, to deliver or entrust to another. The key is *sou*, the hand, the character on the left ; that on the right is *sou*, to receive.

21. *Sook*, to walk slowly; the key is *chok*, the foot, the character on the left.

SEN TENCE 2d. char. 1st. *Hyong*, to give up: sometimes to receive. The key is *tou*, empty, the character above.

SEN TENCE 3d. char. 2d. *Tuk* or *took*, to see : to deliver in secret ; also things then given. The key is *khin*, to see.

SECTION VI.



The honorable man (in time of mourning) did
not adorn himself with light green or deep red.

COMMENT.

By the honorable man is understood Confucius himself. In the three years allotted to mourning, these colors are laid aside.

SENTENCE 2d.

服 ^{fook⁴} 爲 ^{wy³} 六 ^{put⁴} 紅 ^{Hoong¹}
 7 裳 ^{sit⁴} 以 ^{ee¹} 紫 ^{chee²}
 6

Red and flesh-color he did not wear on any
 occasion.

COMMENT.

These two are not becoming, being more fit for women and girls than grave men. *Sit*, properly denotes seasons of leisure. The sage by this intimates, that he did not esteem these colors proper for a man to appear in, either in public assemblies, or at home.

SENTENCE 3d.

10  chee¹ 7  peu² 4  hee³ 1  Tong
 8  gnce¹ 5  quek⁴ 2  chhee²
 9  chut⁴ 6  pit⁴ 3  chhun¹

In the hot season, when he put on a single garment, whether fine, or more open and coarse, he chose to wear it as an upper garment, and place it without.

COMMENT.

Hce, here, denotes a particular kind of fine cloth; and *choo*, another sort more open and coarse. "An upper garment," &c. that is, he put on some garment underneath; then over it he put on either a fine or a coarse garment: this precaution he used because he wished his naked body not to be seen.

SENTENCE 4th.

10	衣	ee ¹	7	魔	mee ¹	4	裘	khou ¹	1	絰	Chee ²
11	狐	hoo ¹	8	裘	khou ¹	5	素	so ³	2	衣	ee ¹
12	裘	khou ¹	9	黃	wong ¹	6	衣	ee ¹	3	羔	ko ¹

Black robes he trimmed with the skin of the black antelope ; plain robes, with that of a white fawn ; yellow robes with the skin of the Hoo.

COMMENT.

The *Hoo* is a small animal found in the mountains, the skin of which is yellow. This sentence alludes to the taste of the sage relative to what appeared suitable and becoming in dress.

SENTENCE 5th.

5 右 yaou⁵ 長 cheong³ 衣 sit⁴

6 袱 mie⁵ 短 tin⁴ 衣 khou¹

His robes for common occasions were long,
but short was the right sleeve.

COMMENT.

The sage had these made long, to render them comfortably warm; but he caused the right sleeve to be shortened for the sake of dispatching business.

SENTENCE 6th.

⁵以 ^{ee¹} ³之 ^{chee¹} ¹狐 ^{Hoo¹}

⁶居 ^{kee¹} ⁴厚 ^{hou³} ²貉 ^{lok⁴}

Robes of the skin of the *Hoo* and the *Lok*
being thick and warm, he wore those when sitting.

COMMENT.

The hair of the *Hoo* and the *Lok* is thick and warm; hence robes of this nature are desirable when persons have to sit either through business or leisure.

SENTENCE 7th.

5 不 put⁴ 3 無 moo³ 1 去 Khce³

6 佩 phool³ 4 所 so³ 2 壓 song³

The time of mourning being over, he neg-
lected not to wear the usual ornaments.

COMMENT.

When there is nothing to render the wearing of them impro-
per, the honorable man wears his jewels, &c. about his person.

SENTENCE 8th.

5 殺 say³ 3 衣 syong¹ 1 非 Fee¹
 6 之 chee¹ 4 火 pit⁴ 2 唯 wy³

His lower garment, not plaited like that of a woman, he chose to have made close with triangular seams, (or pieces.)

COMMENT.

This refers to the dress requisite for the palace and the temple. *Syong* denotes a piece of cloth plaited like a woman's robe, which is plaited about the loins. The form which the sage preferred (denoted by the character *say*,) had no plaits, but the cloth was sewed in seams or pieces of a conical form, that the garment might sit close round the loins.

SENTENCE 9th.

7 弔 teu³ 5 不 put³ 3 玄 hin¹ 1 素 Kou¹
 6 以 ee¹ 4 冠 koon¹ 2 紫 khou¹

With black furred clothes, and a deep red
 hat, he went not to the house of mourning.

COMMENT.

In time of mourning plain apparel is becoming; in time of joy rich colors. The man who goes to condole with a mourning friend, should change his clothes, to indicate sorrow for the deceased.

SENTENCE 10th.

7 朝 cheu¹ 5 服 fook⁴ 3 必 pit⁴ 1 舌 Kut⁴

6 而 gn̄ce¹ 4 朝 cheu¹ 2 月 gn̄at⁴

On the first day of the month, he chose to put
on his court apparel, and repair to the palace.

COMMENT.

Kut gnut, the first day of the month; this was the sage's practice when he held a public office in *Loo*. The particulars contained in this section the sage's pupils recollecting respecting the mode which he adopted relative to his dress.

REMARKS ON THE CHARACTERS.

SENTENCE 1. char. 5. *Kom*, a color nearly approaching to violet. The key is *see*, silk, &c. the character on the left; that on the right is *kom*, or *kum*, secret.

6. *Chou*, a deep red, inclining to purple. The key is *see*, silk.

7. *Suk* or *sit*, to adorn; also to trim, as a coat is trimmed with a border or collar of a different color. The key is *suk*, to eat, the character on the left.

SENTENCE 2. char. 1. *Hoong* or *shoong*, red. This is the term, which, combined with *mou*, hair, forms the appellative by which the Chinese distinguish our countrymen. Whether this appellation arose from their seeing any one of them with hair of this color, is difficult to say; they now, however, use it to describe not merely English men but also things, and even words. Nor does *Hoong-mou wa* convey to a Chinese any idea of incongruity, however uncouth a *red-haired word* may sound to an English ear! The key is *see*, silk &c. the character on the left; that on the right is *koong*, a workman.

2. *Chee*, a color nearly approaching to that of new nankeen, with rather a higher mixture of red. The key of this character is also *see*, silk.

7. *Sit*, secret; leisure, time of leisure. The key is *ee*, clothes, which is the character beneath.

SENTENCE 3. char. 2. *Seu*, or *tsee*, the hot season; heat. The key is *yut*, a day, or the sun, the character above.

3. *Chhun*, fine apparel; also a single garment. The key is *ee*, clothes.

4. *Hee*, fine, thin, also a kind of cloth. The key is *see*, silk, &c.

5. *Quck*, or *khit*, another kind of cloth more open and coarse. The key is also *see*.

7. *Pen*, an outside garment. The key is *ee*, apparel, the character beneath.

SENTEENCE 4. char. 1. *Chce*, black clothes. The key is *see*, silk, &c.

3. *Kou*, a young antelope of a dark color. The key is *yong*, a goat, underneath which is placed *fo*, fire.

7. *Gni*, by some pronounced *mi*, a young fawn. The key is *li*, a deer, the character above.

9. *Wong*, yellow, an elementary character.

SENTEENCE 5. char. 1. *Sit*, common apparel. The key is *ee*, clothing, the character beneath.

6. *Mi*, the sleeve. The key is *ee*, clothes; the character on the left.

SENTEENCE 7. char. 6. *Phooi*, to wear, also valuable things worn; ornaments, jewels, &c. The key is *yun*, a man.

SENTEENCE 8. char. 2. *Wy*, a curtain; the lower part of a man's dress, when he formerly appeared at court, &c. This robe, which is still preserved in drawings though not worn, was plaited about the loins.

Say or *Sat*. When read *sat*, it means to kill, destroy, &c. but when read *say*, it means to cut, or any thing cut. Here it denotes a garment made to sit close round the loins by seams, instead of hanging in folds.* The key is *scu*, or *say*, a staff.

SENTEENCE 9. *Hin* or *huin*, a deep red. An elementary character.

* This was the dress which the sage preferred when he could with propriety lay aside the *Wy-yong*, or court robe. To the end of Sentence 7. of this Sect. should be therefore added "for common use."

4 *Kwoon*, a hat. The key is *min*, a cover ; the character above.

7. *Teu*, to console one mourning ; to pity. The key is *khoong*, a bow.

SENTENCE 10. char. 1. *K'u*, virtue, also profit. Also the first day of the month. The key is *hon*, a mouth, above which is placed *see*, a learned man.

SECTION VII.

13	身	sun ³	寢	chum ²	衣	ee ¹	齊	Chhi ¹
14	有	yaou ¹	衣	ee ²	布	phoo ³	足	pit ⁴
15	半	poon ³	長	cheong ¹	足	pit ⁴	有	yaou ¹
12	一	yut ¹	有	yaou ¹	明	mu;g ¹		

When fasting, the sage chose to dress himself in clean apparel. The robe he chose for sleeping, exceeded by one half the length of his body.

COMMENT.

When the sage fasted, he chose to bathe, and dress himself in clean apparel. He did not, however, change this clean apparel, but slept in the same. But unwilling to sleep merely in this, he put on another robe, which, extending beyond his feet, covered the whole.

SENTENCE 2d.

	chun ¹	5		kee ³	3		pin ³	1		Chi ³
	cho ²	6		pit ⁴	4		suk ⁴	2		pit ⁴

In religious fasting, the sage changed his diet; he also chose to change his place of sitting.

COMMENT.

He changed his diet, i. e. he forbore to drink wine or to eat any thing beside vegetables. He also changed his common place of sitting. This, the disciples recollect relative to the sage's care in fasting.*

REMARKS ON THE CHARACTERS.

SENTENCE 1. char. 6. *Poo*, a general name for cloth; also clothes. The key is *kun*, a handkerchief.

10. *Poon*, the half of any thing. The key is *sup*, ten, the character below.

SENTENCE 2. char. 8. *Cho*, to sit down; also a sitting place, a seat. The key is *thoo*, the earth; on each side of the perpendicular stroke of which character is placed *yun*, a man.

* It seems curious to talk of a man's changing his diet when fasting. After the strictest enquiries, however, I find a change of diet in the manner here described, is all that the Chinese include in the term fasting, as well as the Papists, Armenians, &c.

SECTION VIII.

7 獻 im³ 5 膾 khooi³ 3 獻 im³ 1 食 Chee³
 8 細 sy³ 6 不 put⁴ 4 精 chung¹ 2 不 put⁴

Relative to food, he was not regardless of its goodness. Raw meat, he did not neglect to have cut into fine shreds.

COMMENT.

Chee, here denotes food, chiefly rice: *chung*, rice white or thoroughly cleansed. Mutton, beef, and fish, eaten raw, must be cut very small, that it may nourish a man. Coarse meat of this kind would destroy a person. The sage was by no means inattentive to these things.

SENTENCE 24.

- 22 不^{put⁴} 食¹⁵ 肉^{suk³} 8 肉^{yok⁴} 1 食¹ Chee³
- 23 食^{suk³} 臭¹⁶ 敗^{chou³} 9 體^{pai³} 2 體^{ee³}
- 24 不^{put⁴} 惡¹⁷ 不^{put⁴} 而^{gnee¹}
- 25 時^{sec¹} 不^{put⁴} 食¹¹ 餌^{suk³} 4 餌^{ai³}
- 26 不^{put⁴} 食¹⁹ 色^{suk³} 12 魚^{suk⁴} 5 魚^{gnee¹}
- 27 食^{suk³} 失²⁰ 惡^{sat⁴} 13 餌^{ok⁴} 6 餌^{nooi¹}
- 28 食^{yum³} 14 不^{put⁴} 而^{gnee¹}

Rice spoiled, or its taste changed ; putrified fish ; and meat spoiled, he did not eat. Meat of a bad color, or a bad smell, he ate not. Food not properly dressed, he did not eat. Untimely fruits he ate not.

COMMENT.

“Meat of a bad color or a bad smell,” i. e. such as was somewhat affected, though not become putrified. “Untimely,” i. e. unripe fruit or grain ; all these things, if eaten, are detrimental to health.

SENTENCE 3d.

10 不 put¹ 得 tuk⁴ 不 put¹ 割 Kot⁴
 11 食 suk¹ 其 khee¹ 食 suk⁴ 不 put¹
 12 醬 cheong³ 不 put⁴ 正 chung⁴

1 2 3 4 5
 Meat not cut rightly he did not eat. Not
 7 6 8 9 10 11 12 13
 having the proper sauce, he ate not.

COMMENT.

However much the sage might be hurried, he did not deviate from propriety even in the smallest things. With meat of different kinds, with fish, &c. he used the appropriate sauce, and without this, refused to eat: he disliked every thing incongruous or improper. Though these things would not destroy a man, yet as they tended to vitiate his taste, the sage was not careless respecting them.

SENTENCE 4th.

13 不 put⁴ 9 惟 wy¹ 5 使 sce² 1 肉 Yok⁴
 14 罷 khyup⁴ 10 酒 chou² 6 勝 sung³ 2 雖 soi³
 15 亂 lin³ 11 無 moo³ 7 食 chee³ 3 多 to³
 12 量 lyong² 8 氣 lee³ 4 不 put⁴

Flesh, although abundant, he did not suffer to
 exceed a due proportion in his food: wine he
 did not refuse, but suffered it not to affect his
 reason.

COMMENT.

Rice is the principal support of life ; the sage, therefore, did not make flesh the chief article of his diet. Wine is that which exhilarates the man ; hence he did not refuse to take a cheerful glass with a friend ; yet he desisted as soon as he perceived it affect him : nor would he by any means suffer it to disorder his reason.

SENTENCE 5th.

5 不 put⁴ 市 see³ 活 Koo¹

6 食 suk³ 脖 phoo² 酒 chon²

Purchased wine,¹* or dried provisions purchased,
he did not eat.⁵⁶

COMMENT.

He did not eat these articles if purchased, because they might not be clean, and might probably injure a man. On the same principle, the sage refused to take a medicine given by *Hong-chee*, (see within,) because he was unacquainted with its preparation.

* *Chon*, wine, includes also spirituous liquors. *Poo*, dried provisions, bacon, &c.

SENTENCE 6th.

4 食 suk³ 3 薑 kyong¹ 2 撹 chit¹ 1 六 Put⁴

In eating ⁴ he did not omit ¹ ² ³ ginger.

COMMENT.

Ginger enlivens a man, and dispels bad humors ; the sage therefore did not neglect it.

SENTENCE 7th.

3 食 suk³ 2 多 to³ 1 不 Put⁴

An undue quantity ² he did not eat. ¹ ³

SENTENCE 8:h.

- 16 天 put¹ 11 三 sam¹ 6 肉 yook¹ 1 祭 Chhi³
- 17 食 suk² 12 曰 yut⁴ 7 祭 chhi² 2 於 eü¹
- 18 之 chee¹ 18 出 chut⁴ 8 肉 yook⁴ 3 公 koong¹
- 19 矣 re² 14 三 sam¹ 9 不 put⁴ 4 天 put⁴
- 15 曰 yut⁴ 10 出 chut⁴ 5 宿 sok⁴

After worshipping with the prince, he did not reserve the offerings for himself alone.* The meat

* These being esteemed highly valuable, he reserved little for himself, but sent them to his friends. What remained of the offerings made in his private worship, he also distributed before the end of three days.

offered by himself in worship, he kept no more than
 three days : if it remained three days, he eat it not.

SENTENCE 9th.

5 不 put¹ 3 語 gnee³ 1 食 Suk³

6 言 gmin³ 4 寢 chum² 2 不 put⁴

In eating he conversed not : while reposing
 he spoke not.

COMMENT.

Answering to questions is termed *gnee*; a man's speaking from himself is termed *gmin*. *Fwan-see* says, The sage kept his mind from wandering to different things. At the proper time for eating he ate ; at the time proper for repose, he reposed ; but he neither conversed nor spoke at those seasons.

SENTENCE 10th.

10 如 gnee¹ 祭 chhi³ 菜 chsi³ 雖 soi¹

11 也 ya² 炙 pit⁴ 美 kung¹ 疏 so¹

齊 chai¹ 瓜 qwa¹ 食 chee³

Though it were the lowest food, vegetables,
or broth, he chose to pour out a part of it, by way
of libation. He chose thus to manifest his devout
veneration (for his deceased ancestors.)

COMMENT.

Look-see says, that the character *qwa* (6) in the *Loo-lun*, (the original name of this work,) is written by mistake for *pit*, would. Men

formerly, in every thing of which they partook, first poured a little on the ground, in honor of him* who first taught men to eat and drink. This ancient custom the sage did not forget. *Chai* denotes thorough veneration. The sage, even with the lowest article of food, chose to make this customary libation, and that with the most profound reverence : such was his goodness of disposition. This section contains what the sage's pupils recollect relative to his conduct in eating and drinking.

REMARKS ON THE CHARACTERS IN SECTION VIII.

SENTENCE 1. char. 4. *Ching*, right, good ; goodness. The key is *mei*, rice, the character on the left.

5. *Khozi*, or *ghuy*, raw flesh, of a cow, a goat, &c. Also, raw fish. The key is *yok*, meat, the character on the left.

8. *Si*, small, thin, fine. The key is *see*, fine, &c. the character on the left ; that on the right is *ti-n*, a field.

SENTENCE 2. char. 2. *Ee*, bad, rotten, spoiled by water. The key is *suk*, to eat, the character on the left.

* This does not refer to the deity : the comment expressly terms this person a man. The veneration paid to these deceased ancestors, bears some resemblance to that paid by the Musulmans to their *pious*, or deceased saints.

4. *Ai*, to be ill-tasted, ill-flavored. The key is *suk*, cat, the character on the left; that on the right is *kot*, how?

5. *Gae*, fish. An elementary character.

6. *Nooi*, putrified. The key is *suk*, to eat; the character on the left.

8. *Yok*, meat, flesh; an elementary character.

9. *Pay*, spoiled. The key is *mun*, a character; placed on the left.

16. *Chhou*, a smell, either pleasant or the reverse. The key is *chee*, self, from, the character above: that below is *mook*, wood, &c.

21. *Yam*, boiled; to boil. The key is *suk*, to cat,

SENTENCE 3. char. 1. *Kot*, to cut; also to destroy. The key is *tou*, a knife, the character on the right: that on the left is *hey*, to kill, &c.

3. *Chung*, right, equal, proper, the same. The key is *chee*, to stop.

9. *Cheong*, sauce. The key is *yaou*, the ancient character for wine.

SENTENCE 4. char. 12. *Iyeng*, to weigh, consider, hesitate, &c. The key is *le*, a measure, the character above.

SENTENCE 5. char. 3. *See*, to buy; also a market place. The key is *kan*, a napkin, &c.

4. *Pheo*, dried or preserved meat. The key is *yok*, meat.

SENTENCE 6. char. 2. *Chlit*, to leave out, to omit. The key is *eu*, the hand.

3. *Kyeng*, ginger. The key is *chou*, grass.

SENTENCE 10. char. 4. *Chkoy*, a term which includes a number of culi-

nary vegetables, as cabbage, &c. The key is *chou*, grass, the character above.

5. *Kung*, broth, or soup, &c. The key is *yong*, a goat, the character above.

6. *Qwa*, properly a melon; but it is used here to denote *will*, *would*: (See the Comment on Sentence 10.) An elementary character.

SECTION IX.

5	坐	cho ³	3	正	chung ³	1	席	Chhuk ⁴
	不	put ⁴	4	不	put ⁴	2	不	put ⁴

The ¹table ²not being ³right, the sage did not
⁵sit down.

COMMENT.

Che-a-see says, The sage's heart delighted in whatever was right: hence, when the table in the place of sitting was placed but a little awry, he would not sit down thereto.

SECTION X.

10 矣 ^{ee²} 出 chlut⁴ 酒 chou² 1 鄉 Hyong
 斯 ^{sec³} 5 杖 cheong²² 人 yun¹
 9 出 chlut¹ 6 老者 ^{老者} chea² 3 飲 yum

The men of his village drinking wine together,² when the men with a staff³ in their hand went out,⁷ he also went out.⁸ ⁹

COMMENT.

"Men with a staff in their hands," i. e. the old men of the village, sixty years of age. As long as they continued to sit, the sage would not attempt to move, nor when they went out, would he stay behind.

SENTENCE 2d.

10 隅 kay¹ 7 立 lup⁴ 4 朝 cheu³ 1 鄉 Hyong
 於 eu¹ 5 服 fook⁴ 2 人 yun¹
 昨 cho³ 而 gnee¹ 3 儻 no¹

At the (exhibition termed) ³*no*, made by the
 men of the village, ²the sage put on his court
 robes, ⁵₆ and stood without his ⁴₇⁹ door to receive it.
¹⁰

COMMENT.

The *no*, was a kind of procession which visited every house at a certain time of the year under the view of preserving it from the

pestilence, &c. This custom is as ancient as the emperor *Chou*.* Though antiquated, however, and little beside a mere exhibition, the sage chose to put on his court robes and wait without, in order to do it honor. He would by no means treat even this rustic pageant with disrespect.

REMARKS ON THE CHARACTERS.

SENTENCE 1. char. 5. *Cheong*, a staff. The key is *mok*, wood, the character on the left.

SENTENCE 2. char. 3. *No*, a person, generally a boy, who, dressed superbly, visits every house in the 3d month of the year. A ceremony observed with the view of preserving the house from harm.

10. *Cho*, a place without the door, where the master of a house generally receives his guests. The key is *fou*, a bound or limit, the character on the left.

* I have been informed that this custom is observed annually even now, not merely in China, but among the Chinese at Prince of Wales' Island.

SECTION XI.

10  chee¹ 7 拜 pay^s 4 他 tha^s 1 問 Mun¹
 8 而 gnee¹ 5 邦 pong^s 2 人 yun¹
 9 送 song^s 6 再 choy^s 3 於 eú¹

To the man whom he sent to enquire respecting
 the welfare of a friend in another province,
 the sage bowed again, when he dismissed him.¹⁰

COMMENT.

He bowed thus to his own messenger whom he was about to send away, not out of respect to him, but to the friend to whom he was about to send him.

SENTENCE 2d.

13 不 put⁴ 9 曰 cwt⁴ 5 拜 pay³ 1 康 Hong
 14 敢 kum⁹ 10 丘 Mou 6 而 gnce¹ 2 子 chee
 15 儒 syong¹ 11 未 mee¹ 7 受 sou³ 3 餗 qui²
 12 達 tat⁴ 8 之 chee¹ 4 藥 yok⁴

Hong-chee presented the sage with a medicine.
 He thanked him and received it, but said,
 "Mou is not acquainted with its nature and composition;
 he cannot take it."

COMMENT.

Fwan-see says, If a man present you with food, you should eat

it with thankfulness ; but a medicine with which you are quite unacquainted, you should not take. If you, however, receive it without applying it, you should give the man to understand as much : hence the sage answered thus. He also intimated by this, that what is proper to be eaten should be eaten ; and what is improper, should not be eaten even though presented by a friend.

REMARKS ON THE CHARACTERS.

SENTENCE 1. char 9. *Song*, to take leave of a person, also to dismiss a friend.
The key is *cheok*, motion, the character on the left.

SENTENCE 2. char. 3. *Qui*, to give, to present. The key is *suk*, to eat, the character on the left : that on the right is *qui*, rich, valuable.

4. *Yok*, a general term for medicine. The key is *chou*, grass, &c. the character above ; that below is *lok*, happy.

SECTION XII.

10 不 put⁴ 傷 syong¹ 退 thooi³ 廐 Kou³
 11 問 mui³ 人 yun¹ 朝 cheu³ 焚 fwun¹
 12 馬 ma² 乎 hoo¹ 曰 cwt¹ 二 Chee²

The stable was on fire. Chee coming from
 the palace, says, “Are the men injured?” He
 did not enquire respecting the horses.

COMMENT.

Not that the sage did not wish to preserve his horses, but he
 feared lest some man might have perished; hence he did not feel
 at leisure to enquire respecting the horses. He accounted man's
 life precious, and that of a beast comparatively worthless. This
 was acting according to reason.

SECTION XIII.

- 19 賜 chee³ 13 必 pit⁴ 7 先 sin¹ 1 君 quan¹
- 20 熟 sung¹ 14 嘗 syong³ 2 賜 chee³
- 21 必 pit⁴ 15 而 gnee¹ 9 之 chee¹ 3 食 suk³
- 22 畜 chok⁴ 16 薦 chin³ 10 君 quun¹ 4 必 pit⁴
- 23 之 chee¹ 17 之 chee⁴ 11 賜 chee³ 5 正 chung
- 18 君 quun¹ 12 腴 sung¹ 6 席 chuk⁴

When his prince presented him with food ready dressed, the sage would set it duly on the table, and first eat a little: if the prince presented him with raw flesh, he dressed it, and offered of it to his deceased ancestors: if he presented him with a living animal, he chose to nourish it.

COMMENT.

The dressed food he feared might be improperly prepared; hence he did not offer that to his deceased ancestors. He however placed it duly on his table, and tasting it out of respect to his prince, afterwards divided it among his friends. The raw flesh he dressed from the same principle of respect to the prince, and offered part of it to his deceased ancestors. The living animal he nourished as a token of favor from him; nor did he kill it without some important reason.

SENTENCE 2d.

先^{sin¹} 君^{quun¹} 於^s 待^{Se³}

飯^{fwan³} 祭^{chi⁸} 君^{quun¹} 食^{suk³}

When he eat¹ with the prince, if he pour²ed out any thing by way of libation³, the sage first tast⁴ed the same.⁵⁶

COMMENT.

By the ordinances of *Chou*, the cook tasted every thing before the prince began to eat. When the sage sat with his prince, he did not pour out a libation before him, but tasted that with which the prince performed his libation. He willingly performed this office for his prince; but could not bear to be treated as his guest.

SENTENCE 3d.

10 拖 ^{thlo²} 7 加 ^{ka²} 4 之 ^{chee¹} 1 痘 ^{Chhut⁴}
 11 紳 ^{sun²} 8 朝 ^{chue³} 5 東 ^{toong¹} 2 君 ^{quun¹}
 9 服 ^{fook⁴} 6 首 ^{sou³} 3 視 ^{see³}

Visited when sick by his prince, the sage had
 his head placed toward the east, his court robes
 placed upon him, and his badge ¹¹ of office slight-
 ly girded on.

COMMENT.

"His head placed toward the east;" both for the sake of the air, and to leave the south side (the place of honor,) for his prince. Being sick, he was unable to dress himself fully in the insignia of

his office ; nor would he see his prince in his common apparel. He therefore had his court robes put upon him, and his badge of office slightly girded round him, as he lay sick.

SENTENCE 10th:

行hung³ 候chee³ 召cheu³ 君Quan¹
 行hung³ 候chee³ 召cheu³ 君Quan¹
 矣ee² 駕ka³ 不put⁴ 命mung³

When his prince called him, he did not wait
 for a carriage ; but walked on foot to the palace.

COMMENT.

The orders of his prince requiring haste, he walked to the palace, and left his horses and carriage to follow him.

REMARKS ON THE CHARACTERS IN SECTION XIII.

SENTENCE 1. char. 12. *Sung*, raw flesh. The key is *yok*, flesh, the character on the left.

14. *Sook*, boiled or sodden; dressed; the opposite of *sung*, raw. The key is *fo*, fire, the character below.

16. *Cien*, to offer, to give, &c. The key is *chou*, grass, the character above.

22. *Cihok*, to nourish, to rear; the key is *tien*, a field, the character beneath.

SENTENCE 3. char. 5. *Teng*, the east, where the sun rises. The key is *mok*, wood.

6. *Sot*, the head, the beginning, first; &c. An elementary character.

10. *Tho*, to pull, to gird on. The key is *sou*, the hand; the character on the left.

11. *Sun* or *sin*, a girdle. The key is *see*, silk, &c.

SENTENCE 4. char. 5. *Chee*, to stop, to wait. The key is *yun*, a man.

6. *Ka*, a carriage. The key is *ma*, a horse, the character beneath.

SECTION XIV.

Is merely a repetition of the beginning of Sect. xv. Chap. i. Book ii.

SECTION XIV.

10 疣 pun³ 7 曰 ewt⁴ 4 無 moo¹ 1 朋 Phung¹
 於 cu¹ 5 所 so³ 2 友 yacu²
 9 我 gno³ 6 歸 qui³ 3 死 sec⁵

When a friend died without relatives, the sage said, “ On me be the care of interring him.”

COMMENT.

Such was the reality of his friendship, that if a friend died in a destitute state, he could not forbear taking on himself the care of his funeral obsequies.

* 10. *Pun*, to perform the funeral obsequies : the key is *tay*, bad, evil, extremity ; the character on the left ; that on the right is *pung*, a guest or friend.

SENTENCE 2d.

10 肉 yok⁴ 馬 ma³ 餋 qui² 朋 Phung¹
 11 不 put⁴ 非 fee³ 雖 soi³ 友 yaou²
 12 拜 pay³ 祭 chi³ 這 khee³ 之 chee¹

When a friend sent him a present, though
 it were a carriage and horse; yet, as it was not
 meat to offer to his deceased ancestors, he did not
 manifest any peculiar gratitude.

COMMENT.

It is an act of common kindness for one friend to assist another; hence, if a friend presented the sage even with a carriage and horse, he manifested no peculiar signs of gratitude. But for a pre-

sent of flesh, which enabled him to express his veneration for his deceased ancestors, he would testify gratitude, even by kneeling. This section the sage's pupils recollected respecting his behaviour towards his friends.

SECTION XVI.

5 不 put⁴ 3 尸 see³ 1 寢 Chibum²

6 容 yoong¹ 4 居 kee³ 2 不 put⁴

When sleeping he did not lie like one dead :
when sitting he did not assume a formal countenance.

COMMENT.

That is, he did not lie on his back and stretch out his hands and feet, like one dying or dead : nor when sitting in his house, did he put on a countenance formal and grave as though sitting on a tribunal.

SENTENCE 2d.

16	喪	sit ⁴	者	chea ²	猶	bhup ¹	見	Kiu ³
17	必	pit ⁴	與	ee ²	必	pit ⁴	齊	chee ¹
18	以	ee ²	簪	koo ¹	變	pin ³	衰	chooi ¹
19	貌	maou ³	者	chea ²	見	kin ³	者	chea ²
15	雖	soi ³	冕	min ²	雖	soi ³		

Seeing any one in mourning, though his familiar acquaintance, the sage would do him honor: if he saw one in the dress of a magistrate, or a blind

man, though in the habit of seeing them daily,¹⁶ he
¹⁷
¹⁸
¹⁹ would manifest respect.

COMMENT.

The same line of conduct is alluded to in Section ix. Chap. i.
 Book iv. (which passage see)

SENTENCE 3d.

負式凶 ^{hoo³} 4 ^{suk⁴} 1 ^{Hoong⁴}

版之服 ^{pan³} 5 ^{chee¹} 2 ^{fook⁴}

者式者 ^{chea²} 6 ^{suk⁴} 3 ^{chea²}

A man ¹ in mourning², the sage honored by
 bowing down his head even to the forepart of the

carriage: he thus honored also⁶ the messenger bearing⁸ to court the census of the people.

COMMENT.

Suk, denotes the wool on the front of a carriage; the sage out of respect bowed his head so low as to touch this part of the carriage, on meeting either a man in mourning, or one who was going to court with an account of the number, age, &c. of the people. He bowed to the former out of sympathy and compassion; and to the latter out of respect to the people. The people are the riches and glory of the prince: hence, according to the ordinances of *Chou*, when the account of the people is brought to the prince, he himself yields a degree of obeisance to the messenger, however low may be his rank in life.

SENTENCE 4th.

	gnee		pin ^s			
	chok		suk ^s		pit ^t	

Present at an excellent dinner, the sage chose
 by his countenance to express approbation; and,
 rising, sat down again.

COMMENT.

The sage did this out of respect to the master of the house, and
 not because he valued the dinner.

SENTENCE 5th,

5 必 pit⁴ 3 風 hoong⁸ 1 迅 Sun³

6 變 pin³ 4 烈 lit⁴ 2 雷 looi³

In time of loud thunder, or strong wind, the
 sage would alter his countenance.

COMMENT.

The sage did this by way of reverence for the displeasure of heaven. The *Khee* says, In time of strong wind, loud thunder, or rain, let a man manifest a change of countenance; if it be night, let him rise, put on his clothes and his hat, and sit down.

REMARKS ON THE CHARACTERS IN SECTION XVI.

SENTENCE 1. char. 3. *Sie*, a corpse, a deceased ancestor: an elementary character.

SENTENCE 2. char. 6. *Up* or *hhup*, a familiar acquaintance. The key is *klin*, a dog; the character on the left.

SENTENCE 3. char. 1. *Hoong* or *yung*, sorrowful, miserable, unhappy. The key is *ham*, an abyss; the character beneath.

4. *Suk* a pattern or form; also the wood on the fore-part of a carriage. The key is *kwo*, a sword or lance, the character on the right.

7. *Hoo*, to carry; also a courier, a royal messenger. The key is *pi*, a pearl.

8. *Pa*!, a census of the number of persons in a place. The key is *phin*, a prop, &c., the character on the left.

SENTENCE 5. char. 1. *Sun*, loud, quick, repeated in quick succession. The key is *cheok*, motion; the character on the left.

2. *Looi*, thunder. The key is *ee*, rain, the character above; that below is *tien*, a field.

3. *Hoong*, or *shoong*, the wind; an elementary character.

4. *Lit*, strong, rough, applied to the wind, &c. The key is *fo*, fire; the character beneath.

SECTION XVII.



¹
Mounting a carriage, he chose to sit upright,
²
holding ⁶ the reins.
⁷

SENTENCE 2d.

10 親 chhun 7 疾 chhut⁴ 4 內 nooi¹¹ 11 車 Kee³

11 指 chee 8 言 gniin³ 5 顧 koo 2 中 choong¹

9 不 put⁴ 6 不 put⁴ 3 不 put⁴

When in a carriage, he did not carelessly
look about from side to side, nor talk in an impro-
per tone, nor point to those near him.

COMMENT.

The *Lü* says, “Do not wantonly gaze from side to side.” These three things, i. e. gazing wantonly around, talking in a high and disorderly tone of voice, and pointing at persons or things, are contrary to decency of behaviour. This section the sage’s pupils recollect ed relative to his behaviour when he mounted a carriage.

REMARKS ON THE CHARACTERS IN SECTION XVI.

SENTENCE 1. char. 7. *Sooi*, or *see*, comfort, happiness, a prosperous course; also the reins by which a man guides a chariot, &c. The key is *see*, silk, fine, &c. the character on the left.

SECTION XVIII.

7	後	hou ³	5	翔	chcong ¹	3	舉	kue ²	1	色	Suk ⁴
8	集	chup ⁴	6	而	gneec ¹	4	矣	ee ²	2	斯	see ¹

At the countenance (of a man) a bird instantly flies away. Soaring round (till the man disappears) he afterward returns.

COMMENT.

The sage says, A bird on beholding the inauspicious countenance of man, will quickly fly from the apprehended danger. Hovering about till he be gone, he afterward returns.

SENTENCE 24.

- | | | | | | | | |
|------|--------------------|---|--------------------|-----|-------------------|-----|------------------|
| 16 而 | gnee ¹ | 路 | loo | 6 時 | see ¹ | 1 曰 | Ewt ⁴ |
| 17 作 | chok ⁴ | 其 | koong ² | 哉 | choy ³ | 2 山 | san ¹ |
| 18 之 | chee ¹ | | | 時 | see ¹ | 3 淚 | lyong |
| 14 三 | sam ³ | 哉 | choy ³ | 4 離 | Tsik | | |
| 15 嗅 | chhou ³ | 子 | Chee ⁵ | 5 離 | chee | | |

He says, On a bridge (near) a mountain was the Tsik-chhee enjoying himself in a state of perfect freedom. Chee-loo approaching it, the bird gave three shrieks, and went away.

COMMENT.

Hung-see says, *Lyong* denotes a bridge; and the phrase *see choy* the state of perfect freedom in which the bird was feeding and drinking at his own will. *Chee-loo*, not being very considerate, and thinking it a trifling matter, attempted to catch the bird: on which, mistrusting his intention, the bird gave three shrieks and fled away; thus from the appearance of the man could the bird discern danger; and thus should men be capable of discerning danger when approaching; but who is there possessed of this faculty?*

* Other commentators give another turn to this sentence. They say that *khoi*, (12) to approach, to surround, is to be understood of *Chee-loo's* actually seizing the bird; and that *chhou*, (15) to manifest dislike or fear, is to be understood of Confucius, not of the bird. They understand the sentence therefore as descriptive of the sage's tenderness, in that when *Chee-loo* brought him the bird which he had just taken, he thrice expressed his pity and dislike, and turned away from *Chee-loo* in disgust. The meaning given in the text however is that which is approved by the latest commentators.

REMARKS ON THE CHARACTERS.

SENTENCE 1. char. 5. *Cheong* or *tyong*, to fly or hover around. The key is *yong*, a goat, the character on the left.

8. *Chup*, to rest in security, to remain together; also to alight at once, as a bird. The key is *chooi*, the feathers of a bird &c.

SENIENCE 2. char. 3. *Lyong*, a bridge. The key is *mook*, wood.

4. *Tsih*, a bird's dam; any female bird; also the proper name of a bird. The key is *chooi*, a bird's feathers, &c.

15. *Chhee*, a mountain-bird. This character and the foregoing are said to be used here as a proper name. The key is *chooi*, as above.

END OF THE FIRST VOLUME.

Postscript.

SINCE this Volume has been printed off, a friend has put into the translator's hands the Latin translation of this work by the Catholic Fathers Intorcetta, Herdtich, Rougeau and Couplet, printed at Paris, A. D. 1687; with which he has carefully compared this, and confesses that he feels much satisfaction from their so nearly harmonizing. In two translations, however made independently of each other, of an ancient work remarkable for conciseness of style, particularly from a language hitherto so little cultivated as the Chinese, a few variations may naturally be expected to occur: one translator may possibly supply an ellipsis differently from another, and, in a word capable of several meanings, both may not always fix on precisely the same. Some kind of variation will also arise from the different nature of the two translations: that of the Catholic Fathers is a free translation, and sometimes so diffuse, as to deserve the name of a paraphrase. But the design of this, that of laying open the nature and structure of the Chinese language, laid the translator under the necessity of laboring as much as possible to render every Chinese character by a correspondent English word. The difficulty of this is well known to all who have attempted a close and literal translation of any of the Greek or Roman classics: the selection of a single word, (which after all is perhaps far from fully expressing the author's idea,) may cost him days of labor and anxious thought, which might have been saved by his allowing himself the liberty of a paraphrase. As the Latin translation is become exceedingly scarce, the English translator imagines his labor would not be altogether useless, were he to lay before the public those passages wherein the two translations really differ: a view of these discrepancies may throw additional light on the nature of the Chinese language, as it may illustrate the meaning of certain words occurring in the work, particularly such as hold a conspicuous place in the Chinese system of ethics, the names of trees, birds, beasts, &c. and

perhaps elucidate the construction of the language by shewing how far it is elliptical. It may also enable the reader to judge in what degree the language is really fixed, of which there is at least a strong presumption, as far as two translations, made independantly of each other, the one probably at Pekin, the other in India, really harmonize.

Although it will be sufficient in general to quote only the words in which the discrepancy lies, as the number of the page will direct any one to the whole sentence as well as to the characters quoted, it may perhaps be proper to quote a sentence or two of each translation at full length in order to give the reader an idea of the nature of both. The following is the English translation of the first sentence in,

BOOK I.

"Chee says, learn, and continually practise. Is it not delightful?" The Latin runs : "Confucius ait : operam dare imitationi sapientum, et assidue exercitare sese in hujusmodi studio imitandi, nonne olim delectabile crit? Quasi dicat : suæ principiis fore omnibus difficultates insunt ac spinæ; verumtamen si devoraveris istas magno animo vicerisque, tu quisquis sectator es virtutis ac sapientiæ, si exemplis simul ac documentis virorum sapientum ob oculos tibi positis constantiam junxeris cum labore, planè fieri ut recuperatae paulatim claritate et integritate primævæ naturæ nostræ, insignis etiam facilitas atque peritia sequatur tuam exercitationem, delectatio vero peritiam et facilitatem." The sense in these two is nearly equivalent; only the first, being literal, has brought the number of English words within that of the Chinese characters; while the other, being a free translation, occupies almost an equal number of lines. It may be proper to add, that the Chinese word answering to the phrase "Operam dare imitationi sapientum," is simply the character *hok*, to learn, so frequently occurring within, and which, like the English verb *learn*, may either be the imperative or the infinitive mood according to its connexion. As nothing in this sentence confines it to the infinitive form, the translator chose the imperative; but the infinitive form here, is perhaps preferable.

Page 8. "A man without knowledge and yet without envy, is he not the honorable man?" The Latin translation: "Verum si planè contrarium acciderit, et cùm talis ac tantus sis, ab hominibus tamen si ignoreris, nemo te consulat, suspicat nemo; tu interim hanc ob causam non affligaris nec indigneris; quippe contentus iis quæ tibi ipse peperisti, et possides securus; nihil autem de his quæ extra te, alienique sunt arbitrii, laborans; nomine perfecti viri consummatæque virtutis hoc erit?" Here the general sense conveyed by "ab hominibus tamen si ignoreris," is certainly preferable to, "a man without knowledge;" but this translation is far from being exact: the sentence has no ablative character prefixed to *yun*, (a man) although the Chinese language is by no means destitute of prepositive characters expressive of the ablative; *chee* is used in this volume both for the substantive, *knowledge*, and the verb *to know* in its various forms; but nothing in the connection limits it to the second person singular, subjunctive. If we render it by the passive participle *known*, we have a full and clear meaning without doing the least violence to the text: and the passage will then literally stand, "A man not known, and yet not envious, (chagrined), is he not the honorable man?" Respecting the phrase, "the honorable man" which is here rendered by, "perfecti vir consummatæque virtutis," and elsewhere by, "vir solidæ veræque virtutis," see Remarks on the Characters.

Page 30. "He who with an affectionate mind and a countenance formed to please, serves his father," &c. The Latin translation: "Si delectetur quis viris probis ac sapientibus sic ut committet et quasi transferat in hos amorem quo ferri solet in res visu pulchras ac delectabiles: id est, si cum eo impetu atque ardore amoris appetat adolescens virtutem ac sapientiam, quo actas ista plena que rapi solet ad oblectamenta sensuum: item in praestando probi filii officio tamen erga patrem."—The discrepancy in these two sentences arose from the English translator's mistaking the repetition of *him*, good, affectionate, &c. for an adverbial phrase; and the phrase *uk suk*, for another denoting the kind of countenance with which parents ought to be served. *Uk* has a variety of meanings, but the commentators explain it here by leave, relinquish, &c. and *suk* (literally

color, &c.) by licentious pleasures: according to them also, the first *hin* here means probation, and the last, a good man. This renders the passage literally, "He who, esteeming the good, and forsaking licentious pleasures, serves his father,"—

Page 45. "The master possesses wisdom, affability," &c. The Latin: "Magister noster Confucius—mansuetudine, neconon observantia reverentiaque eorum quibuscum agit."—*Lyong* is rather gentleness than wisdom, and *kung* rather denotes respect than affability.

Page 50. "(Let) small and great imitate this." The Catholic Fathers, esteeming this clause a farther description of the conduct of these two emperors, rather than the advice of the relator, have rendered it, "Et quisunque tractabint illi res minores maioresve, omnes inde procedebant:" more literally, "Small and great (things) followed from this."

Page 61. Chee says, "It can. May not the poor possess contentment and the rich true politeness?" The Latin: "Confucius respondet: suā dignus laude est is quidem, "non is tamen qui implevit numeros omnes veræ laudis veraque virtutis; adeoque "neendum comparandum cum eo qui pauper sit, et suā illā paupertate contentus gaudet; "divessit, et tamen gaudet officiis; mansuetè scilicet moderateque se gerens, sine fastidio vel arrogantiā, et in omnibus obtemperens rationi." The variation in this sentence arises from a different way of supplying the ellipsis: after *Chee-koong's* question, "Can this be?" the Catholic Fathers supply "Philosophus" (*hou hok*) from the former sentence, and render the conjunction *yok*, if, &c. by "like:" The sentence thus altered is literally, "(He) can be (a philosopher, yet is) not like one poor and yet happy, one rich and yet regarding reason."

Page 63. "This is (rightly)said." The Latin: "Nonne est hoc ipsum, quod isto carmine significatur?"

Page 66. Chee says, “Chhee is now able to quote the *See*,” &c. The Catholic Fathers consider this name as a vocative case, and prefix the pronoun *thou* to the verb *able*.

Page 72. “The (*See*) has three hundred sections. He adds, (could they be) included in one word, (I should) esteem it not evil.” The Catholic Fathers throw much light upon this difficult sentence by accounting the character *see*, to think, esteem, &c. a substantive here, and translating it “*mens omnis et cogitatio*.” This renders the sentence literally, “The three hundred (sections) of the *See*, (in) one word (are) included : that is, (Be) the mind without evil.”

Page 100. “With *Hooi* I converse the whole day : he does not oppose (reason) like one ignorant. He is docile and gentle, and examines things when alone.” The manner in which the Catholic Fathers supply the ellipsis here, supports the emendation given in the errata, which is as follows : “He does not object : (he appears) like one ignorant. he departs (however) and examines things when alone.”

Page 108. “First examine his conduct and then imitate (him):” The Latin is perhaps preferable : “Talis est ut prius re ipsa factisque compleat suas sermones quibus instituere desiderat alios, ac deinde sua ipsius facta et exempla prosequatur alios instituendo.” More literally. “(He) first exemplifies his word (or couns^t!) and then follows it (in instructing others).”

Page 142. “Suppress juggling and legerdemain : these are destructive.” The character *koong*, to form, to regulate, the Catholic Fathers esteem a substantive here ; which improves the sense, and renders the sentence literally, “The devisers (or abettors) of diverse (or delusive arts or) opinions ; these are pernicious.”

Page 115. “Having knowledge, to apply it.” Lat.—“Scis quid piam? profitere
· “quod id scias.”

Page 124. Chee says, “When (they honor you) give them honor,” &c. The manner in which the Catholic Fathers have supplied the ellipsis in this sentence, is preferable. Their translation is too long for insertion, as it consists of nearly twenty lines; but the sentence as they understand it, is literally thus: “When exercising rule, be grave and dignified, that (the people) may respect you; be dutiful and kind, that (they) may be faithful; encourage the well disposed, and instruct the deficient, that (you) may stimulate (them to obedience.)”

Page 126. “Has Chee filled the mandarinship?” Lat.—“O Confuci, quare non geris magistratum?”

BOOK II.

Page 140. Chee says, “(What!) mandarines in the procession?” &c. This distich or quotation from the Sce, which the sage probably did not intend to accommodate to the three houses, but rather quoted as a formula used in worship, the Catholic Fathers have translated freely thus: “Ministri rituum soli sunt reguli: Imperator autem sic assistit “ut in eo prorsus arcana majestas et reverentia virtusque relucat.” More literally, “The attendants indeed are mandarines; the emperor (displays his) majestic benignity.”

Page 142. “Devoid of a virtuous principle, how can a man observe propriety?” In this, and some other passages, the Catholic Fathers have translated *Jy* by “ritus,—ceremonie,—officiaque exteriora;” a sense in which it is often to be understood, although it seems better in some cases to understand it more generally.

Page 160. “For the register book I cannot examine.” The Latin: “Libri nimium—qui in utroque regno seu inter posteros utriusque familiae—haud sufficiunt.”

Page 167. “Worship the deity as though he were present.” The Catholic Fathers

(whose translation of these eight characters contains nine lines) render this sentence by the third person of the preterperfect tense, and consider it as descriptive of the sage's mode of worshipping. As there is neither pronoun nor preterite character in the sentence, it may be rendered either way, *ad libitum*. The character *Sun* in the passage, they render "spiritus majorum," but although it is now often used in this sense, this seems to be far wide of its original meaning. Among other explanations of this character given in the Imperial dictionary, one is, "He who produced all things." Another, quoted from the ancients, "He whose essence or glory has no bounds;" and a third, "He whom the sages cannot comprehend, is termed *Sun*." These definitions evidently point to the Deity.

Page 168. "If my mind be not engaged in worship." Lat. "Si non assistam per me ipse."

Page 173. Chee says, "Chou's register," &c. The character *kam*, here rendered register, the Catholic Fathers consider as a verb, which sense seems preferable. The sentence (which in the Latin occupies nine lines and a half) will then be literally, "Chou improved from the two preceding dynasties. How excellent his regulations! I follow Chou."

Page 180. Chee says, "Cahce, you wish (to abolish) the *yong*; I approve the ancient custom." In the Latin, the character *yong* is translated, and the sentence rendered, "Su, quidem amas istas oves." Relative to inserting the phrase "to abolish," see Comment.

Page 181. "The Quan-chee rejoices without extravagance; mourns without excess." The Catholic Fathers more properly understand this sentence as descriptive of the poem itself, (which was made on the marriage of *Mun-wong*, and is the first in the See,) rather than of the bird from which the simile in the poem is taken.

Page 184. "Hou-see, the ruler of *Ha*, planted the *choong* tree before the *seak*; the *Yun* ruler, the *pak* tree; the *Chou* ruler, the *lut*." The *choong* tree, planted before

or around the *seah*, by the first ruler of the *Han* dynasty, the Fathers render the pine; the *pak* tree, planted by the ruler of the *Yun* dynasty, the cypress; and the *lut* tree, planted by the ruler of the *Chou* dynasty, the chesnut.

Page 188. "Of things which are complete, speak not; concerning things which are done, advise not." Lat.—"Peractā jam re non est loquendum. Inō quamvis re need sita 'peractā, eo tamen loci deductā ut impediti jam nequeat, non est adhibenda monitio.'

Page 192. "How does he possess moderation?" Lat. "Quomodo igitur, haec qui fieri 'at, censeri possit peccare parsimonia?'

Page 195. "Koon-see placed a *scu-suk* at his door." Lat. "Quon-chum familiā 'similiter etiam pariete obtigit portam domis sui."—"Holding two offices," The Latin more correctly, "Si quando insitūt duorum regum convivium."—For *fwan-tin* the Latin has, "poenitie instructos abacos."

Page 201. "The honorable man is arrived in these parts, and have I not seen him? Two or three of the sage's followers saw him, and coming out, said."—This clause the Catholic Fathers, prefixing the pronoun *he* to the verb *said*, render affirmatively; and consider the sentence following as an address to the sage's followers. This rendering seems prefer-

Page 213. "Do not practise evil." The Latin renders this by the indicative future.

Page 215. "The rich are those with whom men desire to associate," &c. *Hoo*, which the Catholic Fathers often translate rich, they here render riches.

Page 222. "Daily to press forward." Lat. "Unius dici spatio impendere omnes vires suas," &c.

Page 236. “By examination, (your learning and ability) can be easily known. The Latin: “**D**e hoc uno scilicet nobis laborandum est, tales ut simus, qui merramur cognosci.” More literally “Seek to be (such that you) can be known.”

Page 237. “(You know) my way to perfection.” Lat. “**M**ea doctrina in radice sua unum quid est, seu in uno maximè fundatur principio.”—

BOOK II.

Page 259. “He wisely preserves (the people) from punishment and death.” Lat. “**S**ervat se ab interitu ac periculis incolorem.”

Page 260. “With my brother’s daughter let him marry.” The Catholic Fathers, deeming this clause, as well as the last in the preceding sentence, the words of the relator and not of the philosopher, more properly render it by the indicative perfect.

Page 267. “If you are unacquainted with virtue, of what value is eloquence?” The Catholic Fathers supply the ellipsis by the first personal pronoun, and render the sentence, “**Q**uod attinet ad **I**num discipulum meum, quem virtutem esse probum assertis; ego quidem nescio, nec discutio, ipsius probitatem: unum quero, cui tandem est usus illa quam tanti aestinas, oris facundia?” More literally, “I know not his virtue: but of what value is garrulity?”

Page 277. “I am not however certain of his fixed virtue.” This character *yan*, so often mentioned by the sage, is by the Catholic Fathers rendered “vera solidaque virtus.” “Virtus interiora,” &c.

Page 295. “The heaven-derived way.” The Latin “**h**æc à Confucio nostro assidue prædicata natura ejusque dictamen cœlitùs homini inditum.”

Page 326. "Abject flattery! *Cho-hyao-mung* (is) ashamed of this." The Catholic Fathers supply the ellipsis by the preterperfect *was*; which seems preferable.

Page 324. "Chee says, Alas!"—Lat. "Confucius ait, Actum est, proh dolor!"

Page 328. "He is gentle." Lat. "Vir enim moderatus est."

Page 367. "A piece of bamboo was his dish." Lat. "Cam uno quasillo seu fissa orizæ coctæ in cibum."

Page 370. "Chee replied, Strength not sufficient! (You are) in the path of virtue, and (do you) leave it. You now feign inability." The Catholic Fathers give another turn to this sentence, which seems preferable: "Strength not sufficient," they esteem the nominative case to the verb *sou*, to leave, supplying the substantive *man*, which renders the sentence literally, "(the man with) strength not sufficient, (is he who) being in the midst of the way leaves it. You now feign (inability), i. e. as you have not yet attempted the way!"

Page 382. "Chee says, in your appearance," &c. The Catholic Fathers render *chuk* in this sentence, "simplex naturæ indoles" which greatly improves the sense. Their translation (fourteen lines) is literally "(If) nature is not exterior culture or ornament, then (follows) a savage; (if) exterior culture exceed nature, then, an empty coxcomb.* (Let) nature and exterior culture be equally tempered, then (follows) the honorable

Page 392. "Know! dg" produces pleasure clear as water; complete virtue, happiness solid as a mountain." Lat. "Æqui verique perspicaces industriique homines "gaudeat aquis: at vxd solidae virtutis viri gaudet montibus."

Page 393. "A cornered vessel." Lat. "Tabella quadrata."

Page 413. "Obvious (lutes)." Lat. "p. epinqus."

* *Leta:* "affectatum nescia quid, v. p. t. et p. r. et r. et natura."

BOOK IV.

Page 415. "Chee says, I revise and correct: I do not compose." Lat. "Conficiū ait, Proco sum, seu relator, et non author doctrinæ, quam pœl'm facio."

Page 452. "Chee-keong then said, (Were they) discontented?" Lat. "quæcum
"instat, et ait: Sed nun. credibile est si i constitisse, non eos pœnituerit deinde facti sui,
"sugaque?"

Page 469. "I would select the virtuous man and adhere to him: the man void of virtue, I would reject." The Catholic Fathers after *khey*, to change, understand, "my own faults." This renders the sentence literally, "I would view (or select) the virtuous man, and follow him,—the man void of virtue, and alter (my own faults)."

Page 477. "One sincere (in the pursuit of virtue)." Lat.—"qui habeat robur et
"constantiam, excepto virtutis sapientiaeque studio." "A sage." Lat. "homo sanctus."

Page 479. "Hard is it (to find one) possessing sincerity (in the pursuit of virtue)." The Catholic Fathers refer *nau*, hard, to those pretenders to virtue before mentioned. The sen once literally is, "Hard indeed! to possess constancy."

Page 480. "The stubborn and untractable rustic." The Catholic Fathers more properly: "Locus *Hu hiam* difficultis erat ad sermones de virtute suscipiendos." "His pupils doubted." Lat. "Videntes locum discipuli, subiecti sunt."

Page 486. "Chee was with a man who was reciting poetry in a most pleasing manner. He would," &c. Lat. "Conficius una cum aliis concre, si quidem bellè cani ar. lead-

"*verteret, omnino jubebat repeti symphoniam.*" More literally, "Confucius (if) with a man reciting poetry in a pleasing manner, would cause him to repeat it."

Page 503. "Venerable yet pleasant." Lat.—"Officiosus, observans aliorum et reverens; sic tamen ut per quam temperate, suaviter, ac citra molestiam et fastidium."

Page 520. "From thy infancy until this time I have known," &c. Lat. "jam nunc imposterum ego sic intelligo supersedere à me posse caris ejusmodi."

Page 535. "(In order to sustain) the weight of public affairs, and persevere in the path of virtue." The Latin—"Onus quippe, seu munus, quo Lipsorum humeris impendi admodum grave est, et iter quod decurrentum habent, longinquum."

Page 539. "Begin early to study the Sec." The Latin—"Jacentes ac repentes humili erigimur quodammodo per Odarum librum." More literally, "Let us raise ourselves by the book of odes." The character *hung* has various meanings, among which are, to begin, and, to rise : the Catholic Fathers have chosen the latter, which is perhaps the most common. The turn which they also give to the other two sentences, renders them literally, "Fix yourself by the Ly :" and "perfect yourself by music."

Page 545. "Unwilling to communicate his knowledge." Lat.—"Invidus sit alienæ laudis et glorie."

Page 547. "Let the capacious and ingenuous mind thoroughly cultivate learning," &c. The Latin translation has the indicative in both clauses of this sentence.

Page 558. "The student who seems not to have made a due progress, should anxiously fear losing (what he may have already attained.)" The Catholic Fathers more properly esteem *hok* a verb here, and render the sentence, "Sic disce, semper quasi noendum perseveris. Imò etiam si quid didiceris, time ne amittas."

BOOK V.

Page 597. “The *Hoong* bird appears no more? The *Thoo* comes forth no more from the river.” The Catholic Fathers translate “the *Hoong* bird” by “Aquila (aut solis “avis)” and “the *Thoo*,” by “Mappa (seu monstrum variè depictum).”

Page 610. “Whom am I opposing by this?” The Latin more properly, “Ego quem tandem fallam?”

Page 615. “One who has a precious jewel—folds it up and deposits it in his cabinet; he then seeks a valuable price,” &c. The Latin has it interrogatively.

Page 628. “With unwearied delight.” The Latin more properly; “qui non esset iners ac segnus.”

Page 642. “Wait the winter season; then mark the *Choong-pak*, when the other trees lose their foliage.” The Latin is preferable here: “Tempore brumali tam demum sciturn an pinis et cypressis sua deinde folia decidunt.”

Page 645. “A man may be able to apply to learning,” &c. The Latin—“Sunt qui...bucun possis pariter auspicari studium virtutis ac sapientiae,” &c. The Catholic Fathers properly supply “quibusdam pariter” in all three clauses of the sentence.

Page 674. “The skin of the *Hoo*.” Lat.—“vulpinis pellis.”

Page 700. “At the exhibition (termed) *no* made by the men of the village.” Lat.—“Popularibus eisdem per menses hybernes supplicationem instituentibus ad arcen...los spiritus morbosferos,” &c.

Page 721. "Was the *Tsik-chie* enjoying himself in a state of freedom." Lat. "gal-
"lina sylvestris, ut novit ipsa suum tempus! ut novit ipsa suum tempus!"

These, with two or three other variations of person, and one or two of tense and mood, are the principal discrepancies which the English translator, after thrice comparing the two translations, has been able to discover. Some of these the reader may possibly think too trifling to deserve notice; but they are inserted in order to give him a full opportunity of judging both of the nature and the extent of these variations. Among the passages adduced, about a fourth are quoted merely for the sake of illustration; of the remainder, about thirty exhibit variations in the meaning of the characters, and the rest, somewhat above twenty, a difference in supplying the ellipsis. This comparison of the two translations then, furnishes a full proof of the *fixed nature* of the Chinese Characters, although they have been supposed by some to be so vague in their meaning as almost to exclude precision from the language. Were this the case, however, on what principle shall we account for the fact that two translations made independently of each other, of a work containing nearly eight thousand characters, affix the same meaning to all these with the exception of about *thirty*? Nor is it less decisive respecting the fixedness of the Construction. Some may imagine that in a language in which the same character may be a substantive, an adjective, or a verb; and if the first, of all genders, numbers and cases; if the last, of all moods, tenses, and persons—such an uncertainty of construction must necessarily exist, as to render the language almost incapable of conveying ideas with any determinate certainty. If however an ancient work of this size, distinguished by an elliptical conciseness of style at most bordering on obscurity, has the ellipsis supplied in the same way in two translations with little more than *twenty* exceptions, this speaks more forcibly than a multitude of arguments. The English translator frankly acknowledges moreover, that a full half of these arose from *his* being "so new to the subject." A careful review of his own authorities, convinces him, that in perhaps the greater number of these discrepant passages, the sense given by the Catholic Fathers is preferable, although a few remain in which they have not given him full satisfaction. Nor will it be matter of surprize to those who consider the nature of the Chinese language, that,

after four years even of close application, he should, in a few instances, have been unsuccessful in his attempt to seize the exact idea of an author like Confucius. While he does not conceal this fact, however, he owns that he feels much encouragement respecting his future progress, from the consideration, that these failures, even in a first effort, are in reality so few.

As it may enable the reader to identify more easily the Names occurring in this work, a list of them is subjoined as spelt in both translations.

<i>Latin Translation.</i>	<i>English Translation.</i>	<i>Latin Trans.</i>	<i>English Trans.</i>
<i>Lun-yu</i>	Lun-gnee.	<i>Ki-cam-çu</i>	Qui-hong-chee.
<i>çu</i>	Chee.	<i>Tim-çam</i>	Tung-koong.
<i>Teu-çeu</i>	Yaou-chee.	<i>Xu</i>	See.
<i>çem-çu</i>	Chung-chee.	<i>çheü</i>	Chou.
<i>çu-hia</i>	Chee-hia.	<i>Yn</i>	Yun.
<i>çu-kin</i>	Chee-khum.		
<i>çu-cum</i>	Chee-koong.		
<i>Su</i>	Chiae.		
<i>Mem-ue-çee</i>	Mung-ee-chee.	<i>Ki-xi</i>	Qui-see.
<i>Lu</i>	Loo.	<i>Xo-sun</i>	Sok-suen.
<i>Fan-chi</i>	Fwan-chee.	<i>Ki-sun</i>	Qui-suen.
<i>Mem-sum</i>	Mung-suen.	<i>Yum</i>	Yoo-ux.
<i>Mem-ueu-jce</i>	Mung-moo-pak.	<i>Lin-fam</i>	Jum-song.
<i>çeu-nu</i>	Chee-yaou.	<i>Tai-san</i>	Thay-san.
<i>Ho-i</i>	Hooi.	<i>Gan-xeu</i>	Gnim-vaou.
<i>en</i>	Yaou.	<i>Xam</i>	Syong.
<i>ü</i>	Gaeu.	<i>Ki</i>	Kee.
<i>Nun</i>	Sun.	<i>San</i>	Soong.
<i>çeu-hiong</i>	Chee-chiong.	<i>Ti</i>	Ti.
<i>Kgal-cam</i>	Oi-leeng.	<i>Kac-suen-ka</i>	Wong-suen-ka.

BOOK II.

<i>Latin Trans.</i>	<i>English Trans.</i>	<i>Latin Trans.</i>	<i>English Trans.</i>
<i>Ngao</i>	Ou.	<i>Ki-ven-eu</i>	Qui-mun-chee.
<i>Cao</i>	Chhou.	<i>Nim-vu-çu</i>	Nung-moo-chee.
<i>No-leam-he</i>	Sok-lyong-gaut.	<i>Guei</i>	Wye.
<i>Quan-çiu</i>	Quan-chee.	<i>Chin</i>	Chun.
<i>çui-ngo</i>	Choy-gno.	<i>Pe-y</i>	Pak-ee.
<i>Quan-chum</i>	Khoon-choong.	<i>Xe-cl</i>	Sok-chhi.
<i>San-quei</i>	Sam-qui.	<i>Vi-sem-cao</i>	Mee-sung-kou.
<i>Y</i>	Gnee.	<i>çuo-kieu-mim</i>	Cho-hyao-mung.
<i>Vu</i>	Moo.	<i>Yen-yuen</i>	Gnan-in.
		<i>Ki-lu</i>	Qai-loo.
		<i>Chum-cum</i>	Choong-koong.
		<i>cu-sam-pe-çu</i>	Chee-song-pak-chee.
		<i>çu-hoa</i>	Chee-wa.
		<i>Gen-çu</i>	Nim-chee.
		<i>Fu</i>	Hoo.
		<i>Yu</i>	Ee.
		<i>Pim</i>	Pung.
		<i>Yoen-su</i>	Gnin-see.
		<i>Mim-çu-hien</i>	Mun-chee-hin.
		<i>Pi</i>	Pee.
		<i>Pe-nieu</i>	Pak-gnou.
		<i>Gen-kieu</i>	Nim-khou.
		<i>Vu-chim</i>	Moo-sung.
		<i>Tan-tai-nie-min</i>	Tham-thoi-mit-mung.
		<i>Mem-chi-fan</i>	Mung-chee-swan.
		<i>Chö-tö</i>	Chok-tho.
		<i>Sum-chao</i>	Soong-chee.
		<i>Kuin-çu</i>	Quun-chee.

BOOK III.

<i>Cum-ye-cham</i>	Koong-yea-cheorg.	<i>cu-sam-pe-çu</i>	Chee-song-pak-chee.
<i>Nan-yun</i>	Nam-yoong.	<i>çu-hoa</i>	Chee-wa.
<i>çu-çien</i>	Chee-chhin.	<i>Gen-çu</i>	Nim-chee.
<i>Hu-lien</i>	Hoo-lien.	<i>Fu</i>	Hoo.
<i>çie-tiao-cai</i>	Chhut-teu-hoi.	<i>Yu</i>	Ee.
<i>çu-lu</i>	Chee-loo.	<i>Pim</i>	Pung.
<i>Kieu</i>	Khou.	<i>Yoen-su</i>	Gnin-see.
<i>Che</i>	Chhuk.	<i>Mim-çu-hien</i>	Mun-chee-hin.
<i>çai-yü</i>	Choy-ee.	<i>Pi</i>	Pee.
<i>Xin-çem</i>	Sun-chhung.	<i>Pe-nieu</i>	Pak-gnou.
<i>Cum-en-çu</i>	Koong-mun-chee.	<i>Gen-kieu</i>	Nim-khou.
<i>çu-chan</i>	Chee-chhin.	<i>Vu-chim</i>	Moo-sung.
<i>Yen-pim-chun</i>	An-phung-choong.	<i>Tan-tai-nie-min</i>	Tham-thoi-mit-mung.
<i>Cam-ven-chum</i>	Chong-mun-choeng.	<i>Mem-chi-fan</i>	Mung-chee-swan.
<i>Lim-yn</i>	Lung-wun.	<i>Chö-tö</i>	Chok-tho.
<i>çui-çu</i>	Chooi-chee.	<i>Sum-chao</i>	Soong-chee.
<i>çí</i>	Chi.	<i>Kuin-çu</i>	Quun-chee.

<i>Latin Trans.</i>	<i>English Trans.</i>	<i>Latin Trans.</i>	<i>English Trans.</i>
<i>Nan-çu</i>	Nam-chee.	<i>Leu</i>	Loi.
<i>Fu-çu</i>	Hoo-chee.	<i>Tai-pe</i>	Thay-pak.
<i>Lun-cum</i>	Lung-koong.	<i>Cheu-kum</i>	Chou-koong
<i>Gin</i>	Yun.	<i>Quan-cui</i>	Quan-chee.
BOOK IV.		<i>Xan</i>	Sun.
<i>Lao-pum</i>	Lou-phang.	<i>Vu-vam</i>	Moo-wong.
<i>Cheu-cum</i>	Chou-koong.	<i>Ven</i>	Mun.
<i>Quai-quci</i>	Qhuay-khooi.	<i>Tim</i>	Thong.
<i>Fe-kin</i>	Uk-kung.	BOOK V.	
<i>Sum</i>	Syong.	<i>Ta-hian</i>	Tat-hong.
<i>Fón-tui</i>	Hoon-khooi.	<i>Quam</i>	Hong.
<i>Su-pai</i>	See-pay.	<i>Tui-çai</i>	Thay-choy.
<i>Fu-macki</i>	Moo-ma-khee	<i>Loo</i>	Lou.
<i>U</i>	Ong.	<i>Ya</i>	Gna.
<i>Cum-si-hoa</i>	Koong-si-wa.		

* * * The early Catholic Missionaries expressed the nasal sound *ng* by the letter *m*. The reader may recollect the reason already assigned for preferring the Canton pronunciation in this volume, namely, the wish to render it more immediately useful to our countrymen who may reside there. As the dialects can however be easily identified from each other, there can exist no necessity for retaining a provincial pronunciation in the second volume.

